THE

BRITISH CRITIC,

For DECEMBER, 1802.

" Uſe every man after his deſert, and who ſhall 'ſcape whipping? Uſe them after your own honour and dignity: the leſs they deſerve, the more merit is in your bounty." SHAKESP.

ART. I. *Hiſtory of the Britiſh Expedition to Egypt; to which is ſubjoined, a Sketch of the preſent State of that Country, and its Means of Defence. Illuſtrated with Maps, and a Portrait of Sir Ralph Abercrombie. By Robert Thomas Wilſon, Lieutenant-Colonel of Cavalry in his Britannic Majeſty's Service, and Knight of the Imperial Military Order of Maria Thereſa.* 4to. 1l. 11s. 6d. Egerton, 1802.

IT is with the trueſt patriotic pride and heart-felt ſatisfaction, that we undertake the pleaſing labour of giving an account of a work, which erects ſo noble a monument to Britiſh glory. The laurels won by our gallant ſoldiers in Egypt muſt flouriſh, as long as it is in the power of human ability to perpetuate the efforts of human valour; and to this victorious army of our countrymen we may confidently ſay,

> In freta dum fluvii current, dum montibus umbræ
> Luſtrabunt convexa, polus dum ſidera paſcet,
> Semper honos, nomenque tuum, laudeſque manebunt.

This narrative is given to the world by an officer of great reputation, who was preſent at all the ſcenes he ſo forcibly deſcribes; and who appears, in every particular, well quali-

fied for the taſk he has undertaken. He commences, in the plain but energetic language of a ſoldier, by informing the reader of the progreſs of the Expedition from before Cadiz to the Bay of Marmorice. Here the forces remained from February to March, when they proceeded off Alexandria, with a determination to make good their landing. A remarkable fact is related at p. 12. A French frigate, unexpectedly finding herſelf in the midſt of the Britiſh fleet, ſo completely diſguiſed herſelf, and ſo promptly anſwered the various ſignals, that ſhe never attracted the ſmalleſt ſuſpicion, and got ſafe into Alexandria. The circumſtance of the landing, in the higheſt degree honourable to Britiſh courage and Britiſh diſcipline, we have already repreſented in the language of Mr. Baldwin, who was alſo a ſpectator, and whoſe ſervices are acknowledged by Colonel Wilſon. It is ſaid, by many adequate judges of military affairs, that this incident of the landing of the Britiſh troops no leſs reflects upon the enemy, than it redounds to the glory of our countrymen. The diſadvantages on our ſide were ſo manifeſt and ſo great, that even an inferior number of troops might have prevented the diſembarkation from being effected. The different actions, between the Engliſh and the French, from the 8th to the glorious 21ſt of March, are next told, with equal perſpicuity and ſpirit; but this ſplendid victory ſeems to call forth all the writer's powers; and proud and happy are we, to have it here recorded in his own emphatic words.

" On the memorable 21ſt of March the army as uſual was under arms at three o'clock in the morning; all was quiet till half paſt three o'clock, when the report of a muſquet was heard at the extremity of the left. Inſtantly afterwards a cannon fired, ſcattered muſquetry ſucceeded, and then two more guns. For a moment attention was directed to that quarter. All were convinced that a general attack was commencing, but it was immediately evident that the firing was too feeble on the left to believe *that* to be the point of the enemy's ſerious object. Indeed this was the univerſal ſentiment; and General Moore, who as general officer of the night, on the firſt alarm proceeded to the left, was ſo impreſſed with this idea, that he turned back to the right.

" For a few minutes all was ſtill; but it was the awful ſuſpenſe of anxious expectation, not of apprehenſion. Every eye was painfully extended forwards through the gloomy miſt of the atmoſphere, and the ears ſtrained to catch the ſmalleſt ſound. Occaſionally the eaſtern horizon was anxiouſly regarded; but though the grey of the morning was perceptible, it ſeemed reluctantly to break. On a ſudden loud ſhouts were heard in front of the right, which fully certified the enemy's intention, a roar of muſquetry immediately ſucceeded, and the action there became general.

" The enemy, covered by the unequal ſurface of the ground, had advanced unperceived as far as the videttes, and continued to preſs on

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with them and the retiring piquets of infantry to the main poſition with all poſſible celerity; one column directed itſelf upon the ruins where the 58th were poſted, the front of which was conſiderably more extenſive than the front of the regiment; but ſome part of the wall ſtill ſtanding, it admitted of the regiment's dividing itſelf, but ſcarcely notwithſtanding did the troops fill up the different openings. Colonel Houſton, who commanded, faintly perceived the column of the enemy advancing with beat of drums and huzzas; but fearing leſt the Engliſh piquets might be preceding, he allowed it to approach ſo cloſe that the glazed hats were clearly diſtinguiſhed, when he ordered the grenadiers to fire, which was followed by the whole regiment, and repeated with ſeveral rounds. Theſe continued and well directed diſcharges not only checked but made the enemy's column retire quickly into a hollow ſome diſtance in their rear, when it ſhortly afterwards wheeled to the right, and endeavoured to force round the redoubt in front of its left, with another column, directing its march upon the battery. The 28th regiment ſtationed there opened a heavy fire on that part of the enemy which attempted to ſtorm the redoubt in front; but the main body of the two columns now joined to a third, forced in behind the redoubt, and whilſt ſome remained to attack it thus in the rear, the reſt penetrated into the ruins. Colonel Crowdjye, who commanded the left of the 58th, obſerving their advance through the openings, wheeled back two companies, and after two or three rounds of fire advanced on the enemy with the bayonet. At this inſtant the 23d regiment appeared to ſupport, having moved for that purpoſe from its ſtation, and the 42d alſo advancing on the exterior ſide of the ruins to cover the opening on the left of the redoubt, ſo cut off the troops which had entered, that after a ſevere loſs they were obliged to ſurrender. The 28th regiment had preſented, as well as the 58th, the extraordinary ſpectacle of troops fighting at the ſame time to the front, flanks, and rear. Although thus ſurrounded, the 28th regiment remained fixed to the platform of the parapet, and preſerving its order continued a conteſt unexampled before this day. Colonel Chambers had the honour of commanding, Colonel Paget having been wounded at the commencement of the action. The advance of the 42d relieved the 28th for a moment from this unequal attack; but as that regiment approached the right of the redoubt, the firſt line of the enemy's cavalry, paſſing by the left of the redoubt, floundering over the tents and in the holes dug in the encampment of the 28th regiment, charged en maſſe, and overwhelmed the 42d; yet, though broken, this gallant corps was not defeated; individually it reſiſted, and the conduct of each man exalted ſtill more the high character of the regiment. Colonel Spencer, who with the flank companies of the 40th had taken his ſtation in the intervals of the ruins, was for ſome ſeconds afraid to order his men to fire, leſt he ſhould deſtroy the 42d, ſo intermixed with the enemy. But the cavalry paſſing on, and directing itſelf againſt that interval, he was obliged to command the firing, which ſtopped the cavalry's advance; yet ſuch a feeble force muſt inſtantly have been overpowered, if at this critical moment General Stuart, with the foreign brigade from the ſecond line, had not advanced in the moſt perfect order, and poured in ſuch a heavy and well directed fire that nothing could withſtand it,

and the enemy fled or periſhed. It was in this charge of the cavalry that the gallant Sir Ralph Abercrombie, always anxious to be the moſt forward in danger, received his mortal wound. On the firſt alarm he had mounted his horſe, and finding the right was ſeriouſly engaged, proceeded thither. When he came near the ruins, he diſpatched his aids de camp with ſome orders to different brigades, and whilſt thus alone ſome dragoons of the French cavalry penetrated to the ſpot, and he was thrown from his horſe. One of them, from the taſſel of his ſword ſuppoſed to be an officer, then rode at him, and attempted to cut him down; but juſt as the point of the ſword was falling, his natural heroiſm, and the energy of the moment, ſo invigorated the veteran general, that he ſeized the ſword, and wreſted it from the hand; at that inſtant the officer was bayonetted by a ſoldier of the 42d. Sir Ralph Abercrombie did not know the moment of his receiving the wound in the thigh, but complained ſeverely of the contuſion in his breaſt, ſuppoſed to be given by the hilt of the ſword in the ſcuffle. Sir Sydney Smith was the firſt officer who came to Sir Ralph, and who by an accident had broke his own ſword, which Sir Ralph obſerving, he inſtantly preſented to him the one he had ſo glorioufly acquired*.

" Sir Ralph, as the cavalry was by this time repulſed, walked to the redoubt on the right of the Guards, from which he could command a view of the whole field of battle. The French, although driven out of the camp, by no means gave up the conteſt on the right. A ſecond charge of cavalry was attempted by their reſerve againſt the foreign brigade, but completely failed. After this their infantry did not keep any longer in a body, but acted *en tirailleur*, except that a battalion maintained ſtill a little flèche in front of the redoubt, on each flank of which Republican colours were planted.

" The ammunition of the Engliſh was by this time totally exhauſted, and the regiments of the reſerve were obliged to remain without firing a ſhot, ſome not having one round left, and for a time there was only one cartouch for the guns in the battery. Whilſt ſuch was the ſtate of the conteſt on the right, the attack on the centre had alſo continued. As ſoon as day dawned, a column of grenadiers had advanced, ſupported by a heavy line of infantry, to the aſſault of this part of the poſition. The Guards poſted there at firſt threw out their flankers to oppoſe them, but theſe being driven in, when the column approached very near, General Ludlow directed the brigade to fire, which they did with the greateſt preciſion. The French General ſeeing the echellon formation, had advanced to turn the left flank of the Guards, but the

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" * This ſword Sir Sydney Smith means to place on his monument.

" A ſingular circumſtance happened almoſt immediately afterwards. Major Hall, aid de camp to General Craddock, whilſt going with orders, had his horſe killed. Seeing Sir Sydney, he begged to mount his orderly man's horſe. As Sir Sydney was turning round, to bid him give it to Major Hall, a cannon ball ſtruck off the dragoon's head. " This," exclaimed Sir Sydney, " is deſtiny. The horſe, Major Hall, is your's."

officer

officer commanding there wheeled back inſtantly ſome companies, which checked their movement, and the advance of General Coote with his brigade compelled them to retreat. Finding this effort ineffectual, they then diſperſed as ſharp ſhooters, and kept up a very deſtructive fire, at the ſame time that the French cannon played inceſſantly. The left of the Britiſh was never ſeriouſly engaged; it was only expoſed to partial muſquetry, and a diſtant cannonade. The French on the right, during the want of ammunition amongſt the Britiſh, had attempted to approach again cloſe to the redoubt, and ſome of them alſo having exhauſted their's, abſolutely pelted ſtones from the ditch at the 28th, who returned theſe unuſual, yet not altogether harmleſs inſtruments of violence, as a ſerjeant of the 28th was killed by one breaking through his forehead; but the grenadier company of the 40th moving out, the aſſailants ran away, the ſharp ſhooters in front left the hollows they were covered by, and the battalion alſo evacuated the flèche.

"At length General Menou finding that every one of his movements had failed, and that the Britiſh lines had ſuffered no ſerious impreſſion to juſtify the hopes of an eventual ſucceſs, determined on a retreat. His lines retired in very good order, under the heights of their poſition; but fortunately for them, there was ſuch a want on the part of the Engliſh of ammunition, otherwiſe the ſlaughter would at leaſt have been double, as the ground they had to paſs over preſented a glacis for the fartheſt range of ſhot. As it was, the cannon on the left did much execution, and alſo the king's cutters on the right, which had during the whole action moſt gallantly remained in their ſtation, although expoſed to a body of the enemy within half muſquet ſhot, expreſsly firing at them, and who had the advantage of a conſiderable elevation. A corps of French cavalry, poſted at the bridge on the canal of Alexandria, to protect the right flanks of their lines, and to prevent a movement from the Britiſh left, deſerves equally to be mentioned for the ſteadineſs with which it maintained its ground, although the ſhot plunged conſtantly into the ranks. At about ten o'clock, A. M. the action ceaſed; but it was not till the defeat of the French was thus abſolutely aſſured that Sir Ralph Abercrombie, who had remained in the battery, and where ſeveral times he had nearly been killed by cannon ſhot, could be prevailed upon to quit the field. He had continued walking about, paying no attention to his wound, only occaſionally complaining of a pain in his breaſt from the contuſion. Officers who went to him in the courſe of the action, returned without knowing from his manner or appearance that he had been wounded, and many only aſcertained it by ſeeing the blood trickling down his clothes. At laſt his ſpirit, when exertion was no longer neceſſary, yielded to nature; he became faint, was placed in a hammock, and borne to the depôt, cheered by the feeling expreſſions and bleſſings of the ſoldiers as he paſſed: he was then put into a boat, accompanied by his aid de camp and eſteemed friend, Sir Thomas Dyer, and carried to Lord Keith's ſhip.

"When the French army had totally withdrawn, the attention of the Engliſh was directed to thoſe miſerably wounded men who were left on the field of battle; and the ſpectacle, from the contractedneſs of the ground of action, was really horrible. Thoſe who have never

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ſeen ſuch a ſight, muſt not ſuppoſe that the effect of this ſcene altogether conſiſts in the groans and lamentations of the dying: no, it is the gallant reſolution with which theſe acute and terrible ſufferings are borne, the energy of the ſoul, ſubduing the violence of bodily pain; the character of the ſoldier ſupported in theſe laſt moments, which excite the feelings, and annihilate the rage of hoſtility.

"During the action ſeveral exploſions were heard and ſeen in different parts of the field. They were now found to have been occaſioned by the blowing up of tumbrils, ſet on fire by the Engliſh ſhells. On the ground were found about 1700 French killed or wounded, 1040 of whom were buried in the courſe of two days on the field of battle. If the calculation be carried on in the general proportion of wounded to killed, the enemy's loſs would appear to have been very conſiderable indeed, but the number, including the priſoners, at the faireſt eſtimation, amounted to about 4000 men, amongſt which were moſt of their principal officers, killed or wounded. General Roiz lay dead in the rear of the redoubt on the right: in his pockets were found the order for the attack, and a letter from General Menou of an intereſting nature. Two pieces of cannon were abandoned, one of them, an Auſtrian eight pounder, was lying within four yards of the redoubt, the four beautiful horſes killed which drew it, and ſeveral artillery men. It ſeems that a diſcharge of grape from the 24th had effected this, when the French during the darkneſs had brought the gun up by accident in front of the battery. Four hundred horſes were alſo lying on the field, moſt of them on the left of the ruins. In this battle the French ſtandard was taken. Serjeant Sinclair, of the 42d regiment, and a private of the Minorca, whoſe name unfortunately cannot now be acquired, claimed equally the trophy, and it appears that each merited the honour; Serjeant Sinclair firſt took it, but being ordered forwards by an officer, he gave it to a private who was killed. When the Minorca advanced, the French had recovered the colours; but the private wreſted them from the man who had poſſeſſion, and then bayoneted him. General Regnier ſtates, that the battalion to which theſe colours belonged was compoſed chiefly of Copts; but how Copts came to carry a ſtandard, on which *le Paſſage de la Serivia, le Paſſage du Tagliamento, le Paſſage de l'Iſonzo, le Priſe de Graz, le Pont de Lodi* are inſcribed, General Regnier can only explain.

"The loſs of the Engliſh was ſix officers and 233 men ditto; wounded, 60 officers, 1190 men; three officers, 29 men miſſing. The Engliſh tents were torn to pieces by the ſhot, and thouſands of braſs cannon balls were gliſtening in the ſand. Several ſervants had been killed in the tents, and numerous miraculous eſcapes of the ſick lying in them are to be told." P. 30.

From the above ſpecimen, the reader may well imagine the intereſt which will be excited, and the ſatisfaction which will be communicated, by a peruſal of the entire work. We ſhall therefore enlarge upon it but a little longer, in order to exhibit an example of baſeneſs, cruelty, and wickedneſs, tranſcending all belief. Indeed, we ourſelves, though we had often heard of the circumſtance, could not perſuade ourſelves

ſelves to think, that the power, or even thought, of perpetrating ſo horrible an enormity, could ever reſide in any human boſom. The contrary, however, is the fact; and we give it in the words of one who has ſufficient knowledge of the truth.

" Bonaparte having carried the town of Jaffa by aſſault, many of the garriſon were put to the ſword; but the greater part flying into the moſques, and imploring mercy from their purſuers, were granted their lives; and let it be well remembered, that an exaſperated army in the moment of revenge, when the laws of war juſtified the rage, yet heard the voice of pity, received its impreſſion, and proudly refuſed to be any longer the executioners of an unreſiſting enemy. Soldiers of the Italian army, this is a laurel wreath worthy of your fame, a trophy of which the ſubſequent treaſon of an individual ſhall not deprive you!

" Three days afterwards, Bonaparte, who had expreſſed much reſentment at the compaſſion manifeſted by his troops, and determined to relieve himſelf from the maintenance and care of three thouſand eight hundred priſoners*, ordered them to be marched to a riſing ground near Jaffa; where a diviſion of French infantry formed againſt them. When the Turks had entered into their fatal alignment, and the mournful preparations were completed, the ſignal gun fired. Vollies of muſquetry and grape inſtantly played againſt them; and Bonaparte, who had been regarding the ſcene through a teleſcope, when he ſaw the ſmoke aſcending, could not reſtrain his joy, but broke out into exclamations of approval; indeed, he had juſt reaſon to dread the refuſal of his troops thus to diſhonour themſelves. Kleber had remonſtrated in the moſt ſtrenuous manner, and the officer of the Etat Major who commanded (for the general to whom the diviſion belonged was abſent) even refuſed to execute the order without a written inſtruction: but Bonaparte was too cautious, and ſent Berthier to enforce obedience.

" When the Turks had all fallen, the French troops humanely endeavoured to put a period to the ſufferings of the wounded, but ſome

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" * Bonaparte had in perſon inſpected previouſly the whole body, amounting to near five thouſand men, with the object of ſaving thoſe who belonged to the towns he was preparing to attack. The age and noble phyſiognomy of a veteran Janiſſary attracted his obſervation, and he aſked him ſharply, " Old man, what did you do here?" The Janiſſary, undaunted, replied, " I muſt anſwer that queſtion by aſking you the ſame, your anſwer will be, that you came to ſerve your Sultan; ſo did I mine." The intrepid frankneſs of the reply excited univerſal intereſt in his favour. Bonaparte even ſmiled. " He is ſaved," whiſpered ſome of the aids de camp. " You know not Bonaparte," obſerved one who had ſerved with him in Italy, " that ſmile, I ſpeak from experience, does not proceed from the ſentiment of benevolence, remember what I ſay." The opinion was too true. The Janiſſary was left in the ranks, doomed to death, and ſuffered."

time elapſed before the bayonet could finiſh what the fire had not deſtroyed, and probably many languiſhed days in agony. Several French officers, by whom partly theſe details are furniſhed, declared, that this was a ſcene, the retroſpect of which tormented their recollection, and that they could not reflect on it without horror, accuſtomed as they had been to ſights of cruelty.

" Theſe were the priſoners whom Aſſalini, in his very able work on the Plague, alludes to, when he ſays that for three days the Turks ſhewed no ſymptoms of that diſeaſe, and it was their putrifying remains which produced the peſtilential malady, which he deſcribes as afterwards making ſuch ravages in the French army.

" Their bones ſtill lie in heaps, and are ſhewn to every traveller who arrives; nor can they be confounded with thoſe who periſhed in the aſſault, ſince this field of butchery lies a mile from the town.

" Such a fact ſhould not, however, be alledged without ſome proof, or leading circumſtance ſtronger than aſſertion being produced to ſupport it; but there would be a want of generoſity in naming individuals and branding them to the lateſt poſterity with infamy for obeying a command when their ſubmiſſion became an act of neceſſity, ſince the whole army did not mutiny againſt the execution; therefore to eſtabliſh further the authenticity of the relation, this only can be mentioned, that it was Bonn's diviſion which fired, and thus every one is afforded the opportunity of ſatisfying themſelves reſpecting the truth, by enquiring of officers ſerving in the different brigades compoſing this diviſion.

" The next circumſtance is of a nature which requires indeed the moſt particular details to eſtabliſh, ſince the idea can ſcarce be entertained that the commander of an army ſhould order his own countrymen (or if not immediately ſuch, thoſe amongſt whom he had been naturalized) to be deprived of exiſtence, when in a ſtate which required the kindeſt conſideration. But the annals of France record the frightful crimes of a Robeſpierre, a Carriere, and hiſtorical truth muſt now recite one equal to any which has blackened its page.

" Bonaparte finding that his hoſpitals at Jaffa were crowded with ſick, ſent for a phyſician, whoſe name ſhould be inſcribed in letters of gold, but which from weighty reaſons cannot be here inſerted: on his arrival he entered into a long converſation with him reſpecting the danger of contagion, concluding at laſt with the remark, that ſomething muſt be done to remedy the evil, and that the deſtruction of the ſick at preſent in the hoſpital was the only meaſure which could be adopted. The phyſician, alarmed at the propoſal, bold in the confidence of virtue and the cauſe of humanity, remonſtrated vehemently, repreſenting the cruelty as well as the atrocity of ſuch a murder; but finding that Bonaparte perſevered and menaced, he indignantly left the tent, with this memorable obſervation: " Neither my principles, nor the character of my profeſſion, will allow me to become a human butcher; and, General, if ſuch qualities as you inſinuate are neceſſary to form a great man, I thank my God that I do not poſſeſs them."

" Bonaparte was not to be diverted from his object by moral conſiderations; he perſevered, and found an apothecary who (dreading the weight of power, but who ſince has made an atonement to his mind

mind by unequivocally confeſſing the fact) conſented to become his agent, and to adminiſter poiſon to the ſick. Opium at night was diſtributed in gratifying food, the wretched unſuſpecting victims banqueted, and in a few hours five hundred and eighty ſoldiers, who had ſuffered ſo much for their country, periſhed thus miſerably by the order of its idol.

" Is there a Frenchman whoſe blood does not chill with horror at the recital of ſuch a fact? Surely the manes of theſe murdered unoffending people muſt be now hovering round the ſeat of government, and . . . . . .

" If a doubt ſhould ſtill exiſt as to the veracity of this ſtatement, let the members of the Inſtitute at Cairo be aſked what paſſed in their ſitting after the return of Bonaparte from Syria; they will relate that the ſame virtuous phyſician, who refuſed to become the deſtroyer of thoſe committed to his protection, accuſed Bonaparte of high treaſon in the full aſſembly, againſt the honour of France, her children, and humanity; that he entered into the full details of the poiſoning of the ſick, and the maſſacre of the garriſon, aggravating theſe crimes by charging Bonaparte with ſtrangling, previouſly at Roſetta, a number of French and Copts, who were ill of the plague; thus proving that this diſpoſal of his ſick was a premeditated plan, which he wiſhed to introduce into general practice. In vain Bonaparte attempted to juſtify himſelf*; the members ſat petrified with terror, and almoſt doubted whether the ſcene paſſing before their eyes was not illuſion. Aſſuredly all theſe proceedings will not be found in the minutes of the Inſtitute; no, Bonaparte's policy foreſaw the danger, and power produced the eraſure; but let no man, calculating on the force of circumſtances, which may prevent ſuch an avowal as is ſolicited, preſume on this to deny the whole: there are records which remain, and which in due ſeaſon will be produced. In the interim, this repreſentation will be ſufficient to ſtimulate enquiry; and, Frenchmen, your honour is indeed intereſted in the examination." P. 72.

The writer proceeds to deſcribe, in the ſame plain and forcible manner, the various engagements, marches, difficulties,

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" * Bonaparte pleaded that he ordered the garriſon to be deſtroyed, becauſe he had not proviſions to maintain them, or ſtrength enough to guard them; and that it was evident, if they eſcaped, they would act againſt the French, ſince amongſt the priſoners were five hundred of the garriſon of El Ariſh, who had promiſed not to ſerve again, (they had been compelled, in paſſing through Jaffa, by the commandant, to ſerve;) and that he had deſtroyed the ſick, to prevent contagion, and ſave themſelves from falling into the hands of the Turks; but theſe arguments, however ſpecious, were refuted directly, and Bonaparte was at laſt obliged to reſt his defence on the poſitions of Machiavel. When he afterwards left Egypt, the Scavans were ſo angry at being left behind, contrary to promiſe, that they elected the phyſician preſident of the Inſtitute; an act which ſpoke for itſelf fully."

and

and final triumphs of his countrymen. We have perused his pages with eagerness and delight, and there can be no question of their extensive circulation.

One short anecdote, which greatly pleased us, may serve as a conclusion. A dispute arose between General Hutchinson and General Menou, relative to the collection of antiquities and fragments of art which now grace the British Museum. After some altercation, Menou conceded; observing, that he was certainly obliged to yield to the mandates of a General, who had so many thousand men and such an artillery. To this, General Hutchinson answered, that these reproaches were not handsome; since he had never cast any on General Menou, for allowing an inferior army to gain the country.

Colonel Wilson's work concludes with an account of the Moral and Physical State of Egypt, the Diseases of the country, with an Appendix, in which will be found the army returns, the General's orders, and, lastly, the Gazettes.

An excellent head of the brave Sir R. Abercromby is prefixed; with a very neat Map of the Western Branch of the Nile; and also Plans of the Battles of the 21st of March, and of the Affair of Rhamanie.

ART. II. *Sermons by John Mackenzie, D. D. Minister of Portpatrick.* 8vo. 397 pp. 6s. Bell and Bradfute, Edinburgh; Robinsons, London. 1800.

WE are sorry that this volume was not sooner opened by us. A perusal of the first discourse, or of a small portion of it, would have ensured an early attention to the whole work. Let us atone for this accidental omission as well as we are able.

In the "Advertisement, or Preliminary Discourse," the author has given such an account of his work, as it may be useful to extract or abridge. He has conceived it to be his duty, in some of these discourses where the subject led to it, "to insist very particularly upon the vices to which the more *opulent* classes of the society are exposed." P. 10. He is a determined enemy to the French system (which has not varied, we believe, in these respects, since this volume was published) and he has

"beheld, with sorrow and consternation, the fatal doctrine held forth, that the interests of the rich and of the poor are different; and, in consequence of this principle, has seen the multitude throwing

ing from them all reſtraints, riſing againſt their natural magiſtrates, and perpetrating the moſt unparalleled atrocities." Ib.

But he ſolemnly calls upon the higher claſſes, to look back to the origin of theſe diſorders,—to their own *examples*. So far the author ſpeaks with ſober ſadneſs; but what follows is too ſtrong.

" It is then put to the law of the ſtrongeſt; where, I think, the *wild beaſts* muſt finally prevail; and the human ſpecies, the criminal, vitiated, fooliſh human ſpecies, having thus thrown all their advantages from them, will be extirpated." P. 14.

The following paſſage, illuſtrating the public judgments of God, is juſt, as well as animated.

" Terrible in all ages has been our hiſtory. Many a meaſure has been tried with us, many a ſituation have we been thrown into, and many have been our political arrangements. But, in vain. Vice acts in all ſituations, and all ſituations are ſucceſſively convulſed and overthrown. Miſerable ſocieties of mankind! perpetually deceiving and deceived, but always deceiving yourſelves moſt; and aſcribing, uniformly and unanimouſly, your miſeries to every cauſe but the real one.

" See France! miſerable, unprincipled, voluptuous, corrupted France! She laughs at religion, ſhe renounces good morals, ſhe ſteeps herſelf in vices, ſhe is diſtinguiſhed among the nations in infamy, ſhe is full charged with crimes. Lo! her ſky is overcaſt, her kingdom ſhakes, the volcano opens. King, nobles, prieſts, and philoſophers, are ſwept down together. Their lofty, gay ranks are obliterated. They have diſappeared, like a ſplendid viſion, from the earth.—And they have given place to a ſet of men, if poſſible, ſtill worſe, whoſe day is coming.—But behold firſt, a craſh yet more remarkable,—France hurled againſt Italy! and, from Italy, rebounding upon Egypt! It is thus that the Almighty often manifeſts himſelf, and uſes one ſet of miſcreants to puniſh and to overwhelm another," P. 16*.

Some ſmall tendencies towards what is right, in Britain, are then diſcovered; and we are willing to hope, that the author's fears and foreboding may be ſpared, though warnings can never be unneceſſary.

" I feel alſo a foreboding (which I fear is far more certain) that, as ſoon as the danger is over (if indeed it is to be over) we *will* forget it, and return to our old habits. We *will* forget God, neglect and vilify religion, violate moral duty, laugh at conſcience, deſpiſe, and, becauſe we may deſpiſe, diſregard and oppreſs our fellow-creatures.—I can then ſee beyond this—O that I were not a prophet!—the former, perhaps worſe, miſeries returning." P. 19.

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* Here has been a cancel, which has removed two pages.

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The unfortunate Scotticiſm, in the paſſage juſt cited, may diſturb, very unſeaſonably, the gravity of Engliſh readers*; but, truſting that the admonition *will* be rightly taken, let us proceed to the Sermons.

" Sermon I. " On the Quality of Vice. Romans, vii. 13. That ſin might become exceeding ſinful." P. 23. In this Sermon it is ſhown, that vice poſſeſſes ſome undeſcribable, imperfectly known, malignant quality, " which blaſts and taints, which poiſons and deſtroys, with unſeen, but certain influences, every mind, character, and ſituation." P. 24. In the firſt place, this is " inferred from the obſervation, that the conſequences of it bear no proportion to our immediate ſentiments concerning it." P. 25. Secondly, " from the activity of this quality, and the unexpected but certain progreſs which it makes, wherever it has been once admitted." P. 26. Thirdly, " from the remorſe which follows it, and the unaccountable terrors with which it agitates the mind." P. 28. Fourthly, " from this remarkable obſervation, that the conſequences of it almoſt always reach beyond the man himſelf who commits it, and affect numbers of other people," P. 32. Fifthly, " from a general view of the world and of its eſtabliſhments." P. 34. Sixthly, " from a view of the effects, which, notwithſtanding all the precautions we can take, it has produced, and is producing daily, among mankind." P. 37. Laſtly, " revelation agrees perfectly with reaſon in her views of vice, and holds it out as the ſame malignant and fatal enemy." P. 42.

The ſubject is then concluded, by what Dr. M. calls *a ſhort addreſs*. So good and uſeful it is, that we too eſteem it ſhort, though it is nearly as long as the whole ſermon of many a *faſhionable* modern preacher. The clergy have yielded (we think) much too far, in this matter, to that frivolous impatience of *all ſerious* diſcourſe, and not religious diſcourſe alone, by which the preſent age is unhappily diſtinguiſhed. But can levity make any one inattentive to ſuch admonitions as theſe?

" What is equally remarkable, the conſequences of vice do not terminate in a man himſelf. The malignity of this quality acts upon all around it; and tranſmits itſelf, in different forms, even to poſte-

* For the benefit of ſuch writers, let us here briefly remark, that, as perſons ſpeaking are preſumed to know their own intention, *will*, in the firſt perſon, is ſuppoſed to imply *volition; ſhall* marks mere futurity. But futurity cannot with certainty be known, in ſome caſes, without a power to command it; *ſhall*, therefore, in the ſecond and third perſons, often implies compulſion.

rity. A vitiated man is, firſt of all, offenſive to thoſe about him; and, in the next place, conveys generally a part of the evil with which he was curſed himſelf to his own offſpring. "That the iniquities of the fathers ſhall be viſited upon the children," is not ſo much a threatening, as a prediction, of the actual and neceſſary effects of vice. The virulence of this quality is ſuch, that it cannot ſpend its force upon a man himſelf. The unhappy father begets unhappy children; and, though he ſhould have nothing elſe to leave them, he bequeaths one ſure portion, which he cannot deviſe away from them, the effects of his vices. Vice, indeed, generally leaves him little to give; but he gives at leaſt part of what he has. He gives them a part of his vices, a part of his bad health, a part even of his bad name, and the whole wants and diſtreſſes which his bad habits have brought upon him. All theſe are ſure inheritances which his repreſentatives feel when he is gone, and of which they cannot eaſily be defrauded. He not only conveys them to his immediate offſpring; but, which is equally amazing, he entails them in his family; and tranſmits the eſtate, accumulated, through all the poſſible generations of his ſucceſſors, till the line expires under it, and his name and vices go out together. Till this moment the virulence is not ſpent; it acts until it deſtroys, and is not extinguiſhed but with the laſt remnant of the line which it adheres to.—Do not then, Chriſtians! do not think lightly of vice. Think not lightly of any vice, however ſlight it may appear. Remember, that a little leaven leaveneth the whole lump. Touch it not, it is a poiſon, and the leaſt particle of it will infect you. Fly from it, touch it not, for it will infect your children. Look not at the vice itſelf, but at its conſequences. The vice perhaps is fair, it ſeems innocent; yet fly from it, do not breathe upon it, for its effects are dreadful. Pleaſant perhaps in the mouth, you no ſooner have received it, than it inflicts infernal pains, and produces miſeries which ceaſe not with your own being. Ah! what a curſe it muſt be! how muſt it embitter a man's dying moments, to think that he has curſed his offſpring!—that he has left them his wants, his vices, his diſeaſes, and his infamy? This is a ſecond death, more terrible, if poſſible, than the firſt. It is hell itſelf, thruſt into the breaſt, and ſuffocating the reflections.—That vices, as well as the diſeaſes, which ariſe from them, are conveyed in blood, there can be little doubt of. Why ſpeculate about it? It is a piece of natural knowledge, which ſhould have the effect to make us cautious. Vice is a diſeaſe itſelf, a virulent diſeaſe, which ferments and poiſons the whole ſubject, while a ſingle particle remains for it to act upon.—And it exhibits the ſame proceſs, and repeats it without end, in nations, as in individuals. Here, indeed, the law is, if poſſible, more maniſeſt, for the effects are accumulated. Individuals may afford exceptions, but among nations there can be none. A celebrated writer, who deals largely in general maxims, obſerves, "that virtue is the principle of a republic." This ſeems to imply, that other governments may be maintained without it. There is a deficiency here (where we *would* not expect it) of generalizing. The maxim, in this limited ſenſe, though it may be, as, I dare to ſay, it often has been, conſolatory to ſtateſmen, is miſchievous and falſe. Virtue is equally the principle of every government. Remove this, and the fabric

drops.

drops. Introduce vice, and the nation is at an end. To this rule there is not a ſingle exception in hiſtory. Vice acts uniformly; and, if it be not interrupted, or repelled, gives always the ſame reſults. From the ſimpleſt beginnings, it produces invariably the moſt extenſive miſeries. This is it's native character, in every poſſible ſituation. It reſembles ſtrongly that infernal ſubſtance which has ſo often been made its inſtrument. Lodge but a few particles, put them in motion, give them but life, and they will expand themſelves until they fill the globe. The moſt ſolid empires have been ſhaken by it ſucceſſively, and exploded from their foundations, till not a trace of them remained." P. 51.

From this awful but ſalutary contemplation of the malignant quality of vice, we now proceed, in Sermon II. to an animating and cheering meditation, "On the Quality of Virtue," "She is more precious than rubies," Prov. iii. 15. Here it is ſhown, that

"virtue is a precious quality; that it poſſeſſes a value, of which we have at preſent no full conception, but which manifeſts itſelf, in the moſt uniform and continued manner, throughout the creation. This propoſition is eſtabliſhed, by the hiſtory, both of individuals and of ſocieties." P. 61.

Every page of this diſcourſe would afford a very creditable ſpecimen of the whole; but the application is eſpecially ſtriking. We ſelect from it a ſtriking paſſage.

"Come hither, then, O children, here is wiſdom, if you know how to value it;—wiſdom which will bleſs you, and make you happy. What man deſireth life, or rather what man does not deſire it? But what man deſires it rationally? What man wiſhes to live long, that he may ſee good? To a requeſt, which we may conceive ſo important and univerſal, there is but one anſwer:—It is virtue which gives the boon. Be virtuous. Whatever comfort or reſpect, whatever uſe, value, or importance, attach to the human ſtate, ariſe from it. Do you wiſh for length of days? Be virtuous. Do you deſire riches? Be virtuous. Are you ambitious of reſpect? Be virtuous. Do you value the peace of your mind, the improvement of your nature, the proſperity and glory of your family or of your nation? There is the ſame ſimple anſwer, and there can be no other to all theſe,—be virtuous. Or, are you actuated by ſtill higher views? Do you wiſh to raiſe yourſelves to the higher orders of being, and even, if poſſible, to form a connection with the Almighty? Be virtuous. There is no other mean. This is the wonderful one. It is the ſmall ſeed, which being caſt into the earth, and cultivated, gives the comfortable and magnificent product. It overſhades the whole earth. It riſes to the heavens. It affords ſhade, defence, and protection to all living creatures.—Cultivate your nature: Conduct yourſelves well: Walk wiſely: Be juſt: Be good: Be ſober: Be uſeful. Theſe are ſmall ſeeds, but look not to what they are. Conſider them in their proceſs and effects. Obſerve them operating throughout the ſyſtem, and iſſuing uniformly in a moſt unexpected and

and amazing reſult. There is here, as in all the Creator's works, an agency which we know not. Powers, far beyond our conception, are contending. Qualities, which we comprehend not, are in action. Seeds, precious and important, are unfolding." P. 93.

The preacher having, in his firſt diſcourſe, unfolded a principle which appears to be very important in the ſyſtem,—that vice poſſeſſes a malignity of quality which is at preſent but imperfectly known to us, but which is continually manifeſting itſelf by its effects:—in ſome following diſcourſes, he further illuſtrates this principle, by giving examples of ſome particular vices. He ſhows, that theſe vices, though they appear always ſimple, and ſometimes hardly blameable in themſelves, are utterly diſproportioned in their effects; and that they lead uniformly, by certain, though perhaps imperceptible means, to the moſt unexpected and amazing iſſues. And he begins with the vice of *Senſuality*, which is expoſed with the utmoſt force of eloquence. We would willingly hope, that ſome abatement may, with juſtice, be made from the following ſtrong repreſentation; though we cannot deny that it is warranted by too many examples.

"There never, in any period, was leſs virtue, and more ſentiment, than in the preſent. Conſcious of our deficiency in active virtue, we endeavour to impoſe upon mankind, and upon ourſelves, by a copious exhibition of general maxims and fine thoughts, which ſerve no other purpoſe than to diſplay our own agreeable convivial talents, and purchaſe for ourſelves, from fools, and at the cheapeſt price, the characters of men of refined feelings, and delicate ſentiments. Every appearance in life is become falſe or ſuperficial. Converſation is ſubſtituted for action, and ſentiment for virtue. Language has forſaken its channel; and, inſtead of pouring from the heart and affections, it proceeds, in a tortured ſtream, from the underſtanding or imagination. Life is become one entire piece of affectation. Almoſt in every caſe we are obliged to employ a ſet of oſtenſible motives; we conceal our real ones, becauſe we have juſt virtue enough left to be aſhamed of them; we underſtand one another, however, perfectly; and all our fineſſe is exhauſted, in the iſſue of a few plauſible ſpeeches, which deceive nobody, without anſwering even any one ſolid political purpoſe." P. 115.

The preacher extols innocent love, as warmly as he reprobates criminal pleaſure; and, as the "firſt improvement of his argument," in oppoſition to the ſyſtem of the libertine, he brings forward, and ſtrikingly recommends, the ſyſtem of the married life.

The ſubject of Sermon IV. on Daniel v. 30, is *Pride*. Our limits forbid the production of ſpecimens from each diſcourſe; nor do we find in this, paſſages ſo ſtriking as in the three which preceded.

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The next Sermon is on the Eighth Commandment. That covetouſneſs may occaſionally (though we think not commonly) lead men to commit theft, will be admitted. But the deſcription of the covetous man, at p. 245, ſeems to be ſomewhat overſtrained: "and that he may obtain what he does not ſo much as propoſe, or mean to uſe, he will rob, ſteal, and murder; he will ſacrifice his happineſs, his character, and his life." In other parts of the ſame diſcourſe, we find the moſt vigorous and juſt exhortations.

Sermon VI, "On the Evils of Speech," is (we had almoſt ſaid) very *lively;* but, more properly, we may ſay that, in an animated ſtyle, it diſplays much inſight into the minds, and an intimate acquaintance with the manners, of men.

Sermon VII, "On the Idolatry of the Hebrews," accounts for this ſtrange fact, at p. 320, ingeniouſly; and, at p. 323, &c. more ſatisfactorily.

It may be admitted, as a general maxim, that "it is natural for kings to graſp at power." It is enough for *our countrymen*, that they know one illuſtrious exception. May *they* prove an exception alſo to the next maxim,—"as it is for ſubjects to abuſe liberty." P. 325, l. 22.

Sermon VIII, (on Ezra, i. 1, 2, 3, 4) deduces, from the edict of Cyrus, and the return of the Jews from Babylon, a remarkable proof of the truth of the ſcripture hiſtory. We ſhould willingly extract p. 346, to the end of the Sermon; but this, inſtead of exhibiting ſpecimens, would be merely making a book by the help of other writers. The concluſion, however, we ſhall venture to place before our readers.

"Let us remember that once favoured people, who were made the means of enlightening us. Let us ſtudy their important hiſtory, and give due merit to their policy. Let us alſo remember them in our prayers. As they were the means of our improvement, may we be the means of theirs. As they were brought back from the ſtreams of Babel, may they be yet gathered from all nations, and united under the true Meſſiah. They are the Iſraelites. To them pertained the adoption, and the glory, and the covenants. Theirs was the giving of the law, the ſervice, and the promiſes. Theirs were the fathers, and of them ſprang the Meſſiah. Ah! once happy people! Ah! favoured nation! What viciſſitudes have been yours?—Finally, let us give thanks to God that he has confirmed our faith by ſuch undoubted teſtimony. At every æra of the ſacred hiſtory, new evidence ariſes before us. The return of the Jews from Babylon affords one ſtrong inſtance. Their diſperſion proclaims another. In every period, that nation has been deſtined to confirm the truth, and to publiſh the ſupreme government to the nations." P. 352.

The volume concludes in a high ſtrain of oratory; and we earneſtly hope, that it will be "ſo well received by the public,

lic, as to be followed by a ſecond;" becauſe we ſhall conſider this as a favourable ſymptom of the preſent ſtate of religion among us*.

ART. III. *Elements of the Philoſophy of the Mind, and of Moral Philoſophy; to which is prefixed, a Compendium of Logic. By Thomas Belſham.* 8vo. 447 pp. 9s. Johnſon. 1801.

WHEN an author promiſes more than can be performed within the limits which he has choſen to preſcribe to himſelf, it is very difficult to enter on the peruſal of his book, without prepoſſeſſions unfavourable to his judgment. It is the duty, however, of reviewers, to baniſh all ſuch prepoſſeſſions from their minds, before they ſit down to deliver their opinion of any work to the public; and we are conſcious of having performed that duty at preſent.

The title-page of the work under review did indeed ſurpriſe us. Having made ſome acquaintance with the logical and metaphyſical writings of *Ariſtotle;* and having peruſed, with attention, thoſe of *Locke*, *Malebranche*, *Berkeley*, *Hume*, *Buffier*, *Hartley*, and *Reid*, we could not but admire the courage of that man, who undertakes to do more, in a ſmall octavo volume, than any one of theſe illuſtrious authors had done in his quarto or his folio! But, as Mr. Belſham entitles his work "*Elements* of the Philoſophy of the Mind," &c. and tells us, that it contains "the ſubſtance of a courſe of lectures," it occurred to us, that he might have given it to the public as only a *ſynopſis* of metaphyſics and moral philoſophy. We checked, therefore, the train of thought which

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* We would not "violate the dignity" of ſuch a work as this, by noticing petty faults, in the body of our remarks upon it; but, in a note, we may ſay, that we adviſe the author, in another edition, to reconſider the *experiment* at p. 74, and a few phraſes, as "the whole citizens—the very naming of a man to this—the very naming of a man to a mean action;" with ſome undignified expreſſions; as at p. 291, "if they ſhould die for it, they muſt have their minds out;" p. 387, "every body's buſineſs and no body's." It is adviſeable alſo, to employ *any Engliſhman*, in putting into their right places, in every page, *will* and *ſhall*, *would* and *ſhould*; for there is not one man bred or educated in England who could not do this.

had ariſen in our minds, and proceeded to peruſe his Preface with impartiality.

We had proceeded, however, but a very little way in that peruſal, when our wonder was revived and increaſed. Inſtead of a ſynopſis, it is, in the Preface, preſented to our view as the moſt complete ſyſtem of morals and metaphyſics that the world has yet ſeen. Dr. Reid, in his *Eſſays on the Intellectual and Active Powers of Man*, attempts nothing more than to point out the miſtakes of *ſome* eminent metaphyſicians, and to eſtabliſh what appeared to himſelf the true *theory of human nature;* and his Eſſays fill two quarto volumes. The object of Locke's metaphyſical writings was not more extenſive, and all Europe knows to what a bulk theſe writings ſwelled. What Mr. Belſham has done, he has very explicitly told us, when he ſays that,

" in *all* diſputable queſtions (in metaphyſics and morals) he has endeavoured to ſtate the evidence on *both ſides with fairneſs and impartiality*; and has, in *no caſe*, intentionally *omitted* or miſſtated *any arguments*, which have been produced in favour of hypotheſes, which appear to him erroneous. Nevertheleſs, while he was ſolicitous to do juſtice to the opinions of others, he did not regard himſelf as under any obligation to conceal his own:"

and all this, together with a Compendium of *Logic*, in an octavo volume!

Much may indeed be accompliſhed in a ſmall ſpace, by a man eminent for preciſion of thought, who knows, at the ſame time, how to clothe his ideas in their appropriate dreſs; but whether Mr. Belſham be remarkable for this preciſion, we ſoon found to be a queſtion at leaſt problematical. He is indeed ſenſible of its *importance;* for he obſerves, that

" the ability to define correctly, to think juſtly, to analyſe a complex proceſs of argumentation, to detect plauſible ſophiſtry, and to arrange ideas and reaſonings in a clear and luminous method, will always be *of uſe!*"

Let us then try his abilities in this way, by enquiring into the perſpicuity, preciſion, and conſiſtency of ſome of the definitions prefixed to his Compendium of Logic; and let us begin, as he begins himſelf, with *Perception* and *Senſation*.

1. " PERCEPTION is the *attention* which the mind pays to *impreſſions* made upon it.

2. " The *reſults* of perception are SENSATIONS and IDEAS." P. 4.

3. " PERCEPTION is the *faculty* by which we *acquire ſenſations and ideas.*

4. " SENSATION is the *perception* of an object by the *organs* of ſenſe; *theſe* are, *ſight*, *hearing*, *taſte*, *ſmell*, and *touch*.

5. " A

5. "A SENSATION is the *impreſſion* made upon the mind by an object actually preſent." P. 7.

6. "SENSATIONS are *feelings* excited by the impreſſions of external objects upon the organs of ſenſe.

7. "PERCEPTION is an indefinable principle or power." P. 16.

In the ſecond of theſe definitions, the *reſult* of perception is *ſenſation;* in the fourth, *ſenſation* is *perception;* therefore, the *reſult* of perception is *perception!* In the firſt definition, *perception* is the *attention* which the mind pays to *impreſſions* made upon it; but, in the fourth, *perception* is *ſenſation;* therefore, *ſenſation* is the *attention* which the mind pays to *impreſſions* made upon it; but, by the fifth definition, *ſenſation* is the *impreſſion* made upon the mind; hence, an *impreſſion* made upon the mind is *the attention* which the mind *pays* to an *impreſſion* made upon it! By the fourth definition, *ſenſation* is the *perception* of an object: and, by the third, *perception* is the *faculty* by which we acquire *ſenſations* and *ideas;* therefore, *ſenſation* is the *faculty* by which we *acquire ſenſations and ideas;* but, by the fifth, *ſenſation* is the *impreſſion* made upon the mind by an object actually preſent; therefore, the *faculty* by which we acquire ſenſations and ideas is the *impreſſion* made upon the mind by objects actually preſent; but, by the ſixth definition, *ſenſation* is the *feeling* excited by the *impreſſion* of external objects on the organs of ſenſe; therefore, the *impreſſion* made upon the mind by objects actually preſent, is the *feeling* excited by the *impreſſion* of external objects on the organs of ſenſe! And, as it is declared, in the ſeventh definition, that *perception* is an *indefinable* principle or power, while it is ſaid, in the fourth, that *perception* is *ſenſation*, it follows undeniably, that theſe definitions of ſenſation and perception are all ſtark nonſenſe; and that they furniſh no evidence whatſoever of the author's preciſion of thought.

Do they furniſh, then, good evidence of his knowledge how to clothe his ideas in their proper dreſs? We think not: for, as we do not remember to have met with any logician before him, who called *ſight*, *hearing*, *taſte*, *ſmell*, and *touch*, the ORGANS of ſenſe; ſo it appears very little probable, that any one after him will deviate ſo far from the *jus et norma loquendi*, as to call the *eye*, *ſight*, or the *ear*, *hearing!*

After ſuch a ſpecimen, we can hardly ſuppoſe that any one of our readers wiſhes us to waſte either their time or our own, in giving a minute analyſis of this Compendium of Logic. The author, as they will readily believe, confounds *reflection*, the other inlet to ideas, with *conſciouſneſs;* and, as he declares himſelf an implicit believer in Hartley, it will not

greatly ſurpriſe them to be told, that his definition of *judgment* " is the *aſſociation* or *ſeparation* of ideas, correſpondent to the perception of their agreement or diſagreement;" though, like us, they may not fully comprehend this definition; or, if they do, not admit of its truth. *Darkneſs*, and the ideas of *hobgoblins*, are in ſome minds ſo cloſely aſſociated, that they cannot be ſeparated; and yet no man of a ſound judgment perceives what this author here calls their *agreement*.

Mr. Belſham ſays (p. 4) that the " *reſult* of the operation of aſſociating or ſeparating our ideas, according to the perception of their agreement or diſagreement, is called a *judgment*;" but, as we have ſeen, he defines judgment to be this operation itſelf; therefore, the *reſult* of judgment is a judgment. Theſe, and a thouſand other abſurdities, reſult from the vain attempts of metaphyſicians, to define what admits not of definition. " As it is impoſſible," ſays one of the ſobereſt of them, " by a definition, to give a notion of colour to a man born blind; ſo is it impoſſible, by a definition, to give a diſtinct notion of judgment to ſuch as have not often judged."

This Compendium of Logic, like thoſe of Duncan and others, conſiſts of four parts, treating of *Perception*, of *Judgment*, of *Reaſoning*, and of *Method*. On the ſtructure of *ſyllogiſms*, under the head *Reaſoning*, the author is at leaſt minute, if not always accurate. Affecting the preciſion of an ancient geometer, he begins the ſection with a ſeries of definitions and axioms; whence he proceeds to the general rules of ſyllogiſm. We ſhall extract four of his axioms; becauſe, old as the art of ſyllogizing is, we doubt if there be another treatiſe on the ſubject in which ſuch axioms are to be found in uninterrupted ſucceſſion.

" Axiom 3. If two ideas agree with a third, they agree with each other.

" Axiom 4. The *agreement* of two ideas with a *third* cannot *prove* their *diſagreement* with each other!

" Axiom 5. If, two ideas being compared with a third, one agrees and the other diſagrees, they diſagree with each other.

" Axiom 6. If one *agrees*, and the other *diſagrees*, it *cannot* be *inferred* that they *agree with each other!* P. 52.

The third and fifth of theſe propoſitions have been laid down as axioms by other writers on logic; but we are inclined to believe, that Mr. Belſham is the firſt logician who has diſcovered the neceſſity of ſtating the fourth and ſixth, as axioms! Here he is certainly original; and originality, in this department of ſcience, is a proof of *no ordinary* merit. To us he ſeems original likewiſe in his doctrine of *induction*:

at leaſt, we find nothing ſimilar to the following *definition* in the works of Bacon.

" Induction is the diſtribution of a *general idea* into its ſeveral ſpecies and individuals; and aſcribing to the whole, what is found to be the property of every part. Thus, eternity of future torments is not to be found in the Pentateuch, in the hiſtorical books (Is Geneſis no hiſtorical book?) in the poetical compoſitions, nor in the prophets, of the Old Teſtament. Neither is it to be found in the Goſpels, the Acts, the Epiſtles, nor the Apocalypſe. Therefore, the doctrine of the eternity of future torments is not to be found in the Scriptures, either of the Old Teſtament or of the New."

The pleaſure of contradicting the doctrine of the church, reſpecting future puniſhment, has here prevailed with the author to give an example of inductive reaſoning, which ſeems not to agree with his definition of induction. The example would indeed be a good one, were each ſtep of the induction true*; but the definition ſuppoſes the human mind to be ſtored with *general* before *particular* ideas; and, at the ſame time, confounds *ideas* with *truths*. How much more perſpicuouſly does Bacon illuſtrate the method of induction, by contraſting it, in the following paragraph, with the logic then in uſe.

" Duæ viæ ſunt atque eſſe poſſunt ad inquirendam veritatem. Altera a ſenſu et particularibus advolat ad axiomata maximè generalia, atque ex his principiis eorumque immota veritate judicat et invenit axiomata media: atque hæc via in uſu eſt. Altera a ſenſu et particularibus excitat axiomata aſcendendo continenter et graduatim, ut ultimo loco perveniatur ad maximè generalia; quæ via vera eſt intentata." *Nov. Org. Lib.* i. Aph. 19.

Taking it for granted, that our readers have enough of Mr. Belſham's *Logic*, we proceed to analyſe his *Philoſophy of the human Mind*. He begins with an introductory eulogium on philoſophy in general; in which he takes care to expatiate on the importance of a profound knowledge of human nature in the *political world*. This knowledge, which he ſeems to think may be acquired from reading and ſolitary meditation, " qualifies the well-informed and ſagacious ſtateſman," he ſays, " to judge correctly of the true intereſt of the community at large;" but he has *forgotten* (for we can attribute the omiſ-

* Since Mr. Belſham is ſo confident that the eternity of future torments is not to be found in the Goſpels, he can doubtleſs reconcile to his opinion our bleſſed Lord's words, in chap. xxvi. ver. 24, of the Goſpel by St. Matthew. This we cannot do, nor have we yet ſeen it done by any commentator.

ſion to nothing elſe) to prove the truth of his aſſertion, by an appeal to the *wiſe* and *beneficent* conduct of the philoſophical *authors of the French Revolution!*

He next proceeds to lay down, from Newton, three rules of philoſophizing; and to aſcertain the utility and the danger of *hypotheſes*. It would be extremely unreaſonable to cenſure him for an undue attachment to *hypotheſes*, for every man is attached to what he finds neceſſary to him; and without the aid of hypotheſes, Mr. Belſham could hardly have figured among the metaphyſicians of the age. We wiſh, however, that he had ſtated preciſely the ſenſe in which he receives each of his three rules of philoſophizing; for one of thoſe rules may be underſtood in different ſenſes; and another, as he has delivered it, is neither the rule of Newton nor juſt in itſelf.

"That no more cauſes of phænomena are to be admitted than what are *real*, and ſufficient to explain the phænomena," is undoubtedly an excellent rule, provided the word *real* be properly underſtood; but it has been very often miſtaken. Newton's meaning we apprehend to be, that no cauſe of any event ſhall be admitted, or even *conſidered*, which we do not *know* to be actually concurring, or exerting ſome influence, in that very event. Some of the followers of Ariſtotle, if not that philoſopher himſelf, have ſuppoſed that the motions of the planets are carried on by *conducting intelligent minds*. This explanation of the phænomena is very properly rejected by the intelligent Newtonian; not becauſe ſuch cauſes exiſt not in nature, or are not adequate to the effects; but becauſe, however *real* they *may* be, he *knows nothing* of them, and can therefore make no uſe of their agency in his inveſtigations of the laws of nature.

"That qualities which are invariably found to belong to all ſubſtances to which *experiments* can be applied, are to be ſuppoſed to belong to *all ſubſtances*," is a rule of philoſophizing of which Mr. Belſham has indeed made much uſe; but it was no rule of Newton, nor will it be admitted by any man whoſe object is truth, and not ſyſtem. The rule laid down by Newton, for which this author wiſhes to impoſe upon us this *petitio principii* as a baſis of *materialiſm*, is, "that the qualities of *natural bodies*, which can neither be increaſed nor diminiſhed, and which agree to *all bodies* on which experiments can be made, are to be reckoned as the qualities of *all bodies whatſoever*." To this no thinking man will object; but he who admits the ſpurious rule will find himſelf, before he is aware, compelled to admit likewiſe, that not only the ſouls of men, but even the ſubſtance of the Supreme

preme Being himſelf, is *extended*, *diviſible*, *moveable*, and *heavy;* and we ſhall ſee, by and bye, that this is the concluſion to which our *pious* author wiſhes to conduct his readers.

All this is given by Mr. Belſham, as matter *introductory* to the philoſophy of the mind, of which he treats in twelve chapters. In the firſt chapter, we have a general enumeration of the faculties, with a philoſophical account of *perception;* but the firſt thing that arreſted our attention was, the calling our *capacity* for pleaſure or pain a diſtinct *faculty* of the mind. This we ſuſpect to be new; for, though we have certainly a *capacity* for pleaſure or pain, we doubt if, on any occaſion, the words *capacity* and *faculty* can, with propriety, be ſubſtituted for each other. We might, without much violence to the idiom of our language, ſay, that an empty jar has a *capacity* for water, and that a magnet poſſeſſes the *faculty* of attracting iron; but we could hardly ſay, that the jar has the *faculty* of holding water, or the magnet the *capacity for* attracting iron.

Let not the reader look upon ſuch remarks as trifling. Accuracy of language is of very great importance in every philoſophical diſcuſſion; but of greater perhaps in the *philoſophy of the mind*, than in any other department of ſcience. We might notice other deviations from propriety in this author's enumeration of the human faculties, as well as his groſs miſrepreſentation of the principles of Dr. Reid; but we paſs on to his account of the faculty of perception.

"Perception is an indefinable principle or power. Its exiſtence can be known only by conſciouſneſs, or the experience which every man has of what paſſes within himſelf. It is an old obſervation, that the mind is as incapable of comprehending the *nature* of perception, as the eye is of ſeeing itſelf."

This is perfectly juſt; but what follows is an inſtance of that ſtrained analogy, which has ſo often led metaphyſicians into the moſt extravagant errors.

"Perception is uſually aſſumed to be a ſimple principle, an indiviſible power; but this is not to be conceded without proof. *Life*, whether vegetable or animal, is commonly preſumed to be a ſimple principle; yet it is unqueſtionably the reſult of very complex organization: why then may not perception be a complex feeling, reſulting from the combination of ſome *unknown** ſimple principles, capable of being reſolved

* The introduction of the word *unknown* here, accounts for the author's not ſtating the ſenſe in which he receives the firſt of the rules of philoſophizing, which he profeſſes to have laid down from Newton. Newton admitted not of unknown principles in his cautious and pious inveſtigations.

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into its conſtituent principles, and of being the property of a diſcerptible and diſſoluble ſubſtance? Perhaps future and more accurate obſervations of the phænomena of mind may ſolve this difficult problem; in the mean time it is unwarrantable to decide with confidence in a caſe of which we are totally ignorant."

And does this metaphyſician really ſee any reſemblance between what phyſiologiſts call animal and vegetable *life*, and that *power of perception* of which every man is conſcious? Perhaps he means to compare the *percipient principle* in men with the *vital principle* in animals and vegetables; but this compariſon, though extremely improper, is leſs favourable to his opinions than he ſeems to be aware. Were he as well acquainted with the phænomena of *life*, as ſo bold a corrector of prejudices ought to have been, he would not need to be told, that the *vital principle*, both in animals and vegetables, has been proved, with the force of demonſtration, to be neither a chemical nor a mechanical agent; that ſo far from its being the *reſult* of a *complex organization*, it preſides over the proceſs of that organization itſelf*; and that the various phænomena of life have led the moſt ſagacious inquirers, though not profeſſed metaphyſicians, to conclude the vital principle to be a *ſimple and indiviſible power*.

Were the caſe, however, otherwiſe, can any mode of reaſoning be more fallacious than that which, by analogy, infers the nature of one principle, of which we know ſomething by the faculty of conſciouſneſs, from another of which we know not even the exiſtence, but by inference from a variety of complicated phænomena? This is certainly to explain *ignotum per ignotius*, if indeed we be, as the author alledges, ignorant whether the power of perception be ſimple or compound. To us, indeed, it appears ridiculous to pretend ſuch ignorance, ſince we have the ſame evidence of the ſimplicity of perception as of its exiſtence; and ſince it could not be "an indefinable principle or power," as it is here truly called, if it were "the reſult of a combination of ſimple principles, and capable of being reſolved into its conſtituent parts."

The ſecond chapter, which is a very ſhort one, is entitled *of the Capacity for Pleaſure and Pain*, and contains nothing worthy of particular notice, but the firſt ſentence:

"The exiſtence of this *capacity* we learn," ſays the author, "by *conſciouſneſs*; what *pleaſure* and *pain* are, we learn by *experience*."

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* See Thomſon's Syſtem of Chemiſtry, vol. iv. p. 519, &c. This valuable work ſhall be noticed by us as ſoon as poſſible.

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Had he ſaid, that we *know* what *pleaſure* and *pain* are by *conſciouſneſs*, and learn from *experience* that we have a *capacity* for pleaſure and pain, the truth of the aſſertion would have been incontrovertible; but what he *has* ſaid is either a falſehood or nonſenſe. It is a palpable falſehood, if the words *conſciouſneſs* and *experience* be employed in their uſual ſenſe; for every man knows that we are *conſcious* of nothing but the *immediate* energies and feelings of our own minds; though we ſurely have a *capacity* of pleaſure and pain when, in the ſoundeſt ſleep, we *actually* feel neither the one nor the other. If he employs the word *conſciouſneſs* where all other men would have uſed *experience*, and *experience* inſtead of *conſciouſneſs*, he writes a language which to every Engliſh reader muſt be jargon.

In the beginning of the next chapter, which treats *of the law of aſſociation, and of the theories which have been profeſſed for explaining the phænomena of the mind*, we meet with a ſimilar blunder; and yet Mr. Belſham preſumes to cenſure the vague language of Dr. Reid, and the other metaphyſicians, whoſe writings have done ſuch honour to Scotland!

"Aſſociation is that LAW of the mind by which two or more ſenſations, ideas, or *muſcular motions* are ſo united, that any one of them impreſſed alone ſhall introduce all the ideas or motions connected with it. The exiſtence of this law we learn by *conſciouſneſs*, and it is *proved* by all the phænomena of mind!"

Really! we had imagined that what is *known* by *conſciouſneſs*, ſtands not in need of *proof;* for even Hume himſelf, who acknowledged not much truth in the world, has taught us that "conſciouſneſs never deceives." We did not however know, nor can we yet believe, that the exiſtence of any *law* of the mind can be known by conſciouſneſs, which never informed *us* of more than *particular facts*. The repetition of certain facts, known each time by conſciouſneſs, and treaſured up in the memory, has indeed led us to the diſcovery of certain *laws* of the mind, and, among them, the law of aſſociation; but this proceſs of diſcovery we would call *experience* or *induction*.

On this chapter, though rather long, and on a ſubject certainly of great importance, we ſhall not make many remarks. Every thing in it, of the ſmalleſt value, is taken from Locke and Hartley, with whoſe works all our metaphyſical readers muſt be ſuppoſed thoroughly acquainted; and, we will venture to aſſure them, that the illuſtrations of the theory, added by this author, are totally unworthy of their attention, for they prove nothing more, than that he underſtands not the reaſonings of his maſters. Thus, ſpeaking of complex ideas, he ſays, that

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" the coaleſcence of theſe ideas is ſometimes ſo perfect, that it is extremely difficult to ſeparate and analyſe them. Ideas the moſt complex will often wear the appearance of perfect ſimplicity, and will bear no reſemblance to the elements of which they are formed. So the whiteneſs of the ſun's light, though compounded of the ſeven primary colours, reſembles none of them, and is commonly miſtaken for a ſimple and original colour."

And is it not a ſimple and original colour? Remember, reader, that the author is writing not on *optics* or the *art of dyeing*, in which the mechanical *cauſes* of colour are the ſubject of inveſtigation, but on *the philoſophy of the mind*, in which colour is conſidered only as a *ſenſation* or *idea*. Locke and Hartley knew well, that the viſible ſenſation, perception, or idea (call it which you pleaſe) communicated by the reflection of light from ſnow, is as ſimple and original as the ſenſation, perception, or idea, communicated by the reflection of light from a ſoldier's coat. They knew, likewiſe, that the ſun's light is neither coloured nor viſible, though it be the mechanical cauſe employed to produce in the mind the ſenſation of colour, and the perception of viſion; but if Mr. Belſham knows this (and he is a very extraordinary metaphyſician who does not know it) he has expreſſed himſelf repeatedly, as if his intention had been to miſlead his readers.

In the third ſection of this chapter, the author ſtates the Carteſian theory of *animal ſpirits*, and very properly rejects it, becauſe it is unſupported by evidence, at the ſame time that it is inſufficient to account in a ſatisfactory manner for the various phænomena of the human mind. He adopts, however, without ſcruple or heſitation, the Hartleian theory of *vibrations* and *vibratiuncles*, though that theory is equally deſtitute of evidence, and cannot account metaphyſically for *one* phænomenon of the mind. Granting it to be poſſible, that the medullary ſubſtance of the brain *may* vibrate in all the complicated directions which this author and his maſter ſuppoſe, there is not the ſhadow of *evidence* that it *actually does ſo*. It may or may not vibrate in thoſe directions for any thing that they or we know, or ever can know, of the matter. So far therefore from being what Newton means by a *real cauſe*, vibration, as detailed by Hartley and Belſham, is a *mere hypotheſis*, and, we muſt have leave to add, an hypotheſis extremely improbable.

Were the caſe, however, otherwiſe, were it a fact incontrovertible, that vibrations and vibratiuncles are connected, as they ſuppoſe, with the various phænomena of the mind, they would yet afford no ſolution of theſe phænomena; for a vibration is not a ſenſation, nor a vibratiuncle an idea, and the queſtion

tion ſtill recurs—What connects the one with the other? Till this queſtion be anſwered, the doctrine of vibration, granting its truth, can be of no uſe in *metaphyſics*, whatever it may be in *phyſiology* and *anatomy*; and the introduction of it into the firſt of theſe ſciences, is a direct violation of both parts of the firſt of thoſe rules which this author has adapted from Newton, and by which he profeſſes to conduct his enquiries.

We agree with him, however, in conſidering the doctrine of *aſſociation*, to a certain degree, as completely eſtabliſhed, whatever become of vibrations and vibratiuncles; but we wonder at the confidence with which he affirms, that neither Dr. Reid nor any other of the Scottiſh metaphyſicians, comprehends Dr. Hartley's doctrine in all its extent (p. 55). Part of that doctrine (as we have juſt ſeen) is incomprehenſible in itſelf; and the reſt of it was probably as well underſtood by Dr. Reid, as by that man who confounds *volition* with *deſire*, and *deſire* with *ſenſation* (p. 49, 50); who thinks he is accounting for the phænomena of mind, when he ſays, that "moderate vibrations are the cauſes of pleaſure, and violent vibrations of pain;" and who offers as a ſatisfactory ſolution, the *conjecture* of Hartley, that "the preciſe limit between pleaſure and pain, is the ſolution of continuity in the nerve that vibrates"!! Dr. Reid, and ſome other Scottiſh metaphyſicians, before they had dignified ſuch ſtuff as this with the name of philoſophy, would probably have deemed it incumbent on them to eſtabliſh the reality of vibration, and of the continuity of the nerve; and to ſhow how ſuch continuity could be broken by *cold* as well as by *heat*.

The author's fourth chapter, which is entitled *of Senſation*, relates ſome phyſiological and anatomical facts from Theil, Hartley, and Darwin; it details likewiſe various hypotheſes, connected with the great hypotheſis of *vibration*; but we have found in it hardly a ſingle ſentence that is otherwiſe than remotely related to the philoſophy of the *mind*. When the author affirms, that "the pain of a wound, or of diſeaſe, ſuch as the colic or the ſtone, produces *chilline/s*, that is, the inflammation produces a *contraction* of the ſkin, which checks the *vibrations*" (p. 60) he deſerves the praiſe which is due to that ſteady courage which maintains a favourite hypotheſis, in defiance of fact; for the aſſertion, that exquiſite pain produces chilline/s, though it may be very philoſophical, ſeems not to accord with vulgar experience. But when (p. 80) he calls *light* a *ſenſation*, we are afraid that, even by *philoſophers*, he may be conſidered as a man who underſtands not the very terms of the ſcience, of which he profeſſes to have publiſhed the moſt complete ſyſtem.

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The chapter on *the Intellect*, contains many juſt obſervations, both by the author, and by other metaphyſicians; and though we meet, as uſual, with one or two inaccurate expreſſions, they are not here of a dangerous tendency. In what is ſaid of the exiſtence of the material world, juſtice is not done to Dr. Reid, who on that ſubject wrote and thought as Mr. Belſham ſeems to think; and on one occaſion (p. 116) we find attributed to the *ſenſes* what is true only of the *intellect*.

Much the ſame character may be given of the chapters, which treat of the *Memory* and *Imagination*, as of the chapter on Intellect; though in them we are more frequently interrupted by the hypotheſis of *vibration*, than we were when attending to his diſquiſitions on the phænomena of the underſtanding. What he ſays of the exiſtence of *ſpace* is inconteſtibly juſt, though contrary to the deciſions of Clarke, Reid, Price, and other eminent writers of metaphyſics; but we are not ſo well ſatisfied with his doctrine of duration, though on that ſubject too he throws out ſome uſeful hints.

Duration, we apprehend, as applied to a finite being, ſignifies not the *continued ſucceſſive* exiſtence of that being, which ſeems indeed to be a contradiction in terms; but the *permanent* exiſtence of that being, compared with the ſucceſſive exiſtence of other things, ſuch as our own ideas, which had each made its appearance, and in rotation paſſed away. Were not we conſcious that we who think remain unchanged, while our train of thought paſſes in ſucceſſion, we never could have acquired an idea of duration. To acquire this idea, therefore, it is not enough to reflect on the ſucceſſion of our ideas, without reflecting at the ſame time on our own permanent exiſtence.

We were much pleaſed to find this author a ſtrenuous advocate for *perſonal identity*, an article of his creed which he is determined not to give up, whatever become of his favourite hypotheſis of the materiality of the human ſoul. He ſeems to be aware that there is ſome oppoſition between materialiſm and perſonal identity; and a deſire to reconcile them, joined to his antipathy to Scotch metaphyſics, has induced him to demand the *proof* of a propoſition as abſolutely certain and ſelf-evident, as that Mr. Belſham is not Mr. Baxter, or that a triangle is not a ſquare.

" It has been aſked, whether, if a ſubſtance be *annihilated*, it can, by omnipotence, be reproduced: and the negative of the queſtion has generally been aſſumed as a ſelf-evident principle. *No being*, ſays Dr. Reid, *can have two beginnings of exiſtence*. But this is merely a verbal objection. It may have a *beginning* and a *renovation*. The uſual appeal is made to *common ſenſe*. But that is open to both parties. Let a con-

a contradiction be *proved*, and the point must be given up: till then, a renovation of existence ought not to be assumed by philosophers as impossible"!!!

Indeed! then we are afraid that nothing ought to be assumed as impossible; for no proposition that is intuitively certain and *self-evident* can be *proved;* and it appears not to us more certain or self-evident, that two and two are not ten, than that the same individual being cannot have two beginnings of existence. As the author is undoubtedly endowed with *common sense*, notwithstanding his dislike to the phrase, we cannot help suspecting that he is prevented from *intuitively perceiving* the contradiction, of which he here calls for a *proof*, by confounding *annihilation*, which he never witnessed, with those corporeal dissolutions which are witnessed daily.

(To be continued.)

ART. IV. *Principles of Surgery, in Two Volumes: Volume First; of the ordinary Duties of the Surgeon; containing, the Principles of Surgery, as they relate to Wounds, Ulcers, and Fistulas; Aneurisms, and wounded Arteries, Fractures of the Limbs, and the Duties of the Military and Hospital Surgeon. Volume Second; a System of Surgical Operations; containing, the Principles of Surgery, as they relate to Surgical Diseases and Operations, as Lithotomy, Trepan, Hernia, Hydrocele, Amputation, &c. By John Bell, Surgeon.* 4to. 674 pp. 4l. 4s. Cadell and Davies, &c. 1801.

OUR first sensation, on comparing the showy* title-page of this work with its bulk and price, was that of surprise. It appeared to us extraordinary, that 674 pages in large quarto should be required for explaining *a part only* of the principles of surgery; and we thought it rather hard, that the young practitioner should be charged four guineas for a single volume of an introductory treatise on this branch of the healing art; but, on turning over the book, our surprise ceased; and we soon perceived, that it was not a detail of the princi-

* The title-page exhibits a mighty pretty engraving of Edinburgh Castle. What an appropriate decoration to a work on the principles of surgery!

ples

ples of ſurgery that filled ſo many pages, but caſes narrated with much prolixity, and intermixed with a vaſt medley of irrelative matter. The author has certainly miſnamed his work, which ſhould have been entitled, Caſes and Obſervations in Surgery. The principles of this, or any other art, ſhould be explained with all the brevity that is conſiſtent with perſpicuity, unmixed with extraneous topics, and diſencumbered from trifling ſtories, and perſonal controverſy. Had Mr. Bell attended to theſe rules, the contents of his volume might have correſponded with the title, and a work of convenient ſize and moderate expence might have been produced; which would have been both uſeful and acceptable to the ſurgical ſtudent. In its preſent form, we fear it will neither anſwer the writer's intention, nor the reader's expectations.

Wounds, ulcers, aneuriſms, and fractures are the leading ſubjects of this firſt volume; prefixed to which, we find a Preliminary Diſcourſe, wherein great pains are taken to ſhow, that the army and navy are the beſt ſchools for acquiring a practical knowledge of the art. They are doubtleſs excellent ſchools; but does it follow, that no one can be a good ſurgeon who has not been in camps or fleets? Is there no anatomy, the baſis of the art, taught at London and Edinburgh, nor any practice to be ſeen in the hoſpitals of thoſe places? The charge of ignorance made againſt the ſurgeons in general, of large towns, who have never been engaged in military or naval ſervice, is as illiberal as it is unjuſt. Some there are, no doubt, in ſurgery, as in all other profeſſions, who are ill qualified to diſcharge the duties of it; but theſe exceptions (we hope and believe) are by no means common, and can never warrant ſuch unbecoming aſperſions upon the whole body. This mode of attempting ſelf-exaltation, by the degradation of others, cannot be too ſtrongly cenſured and condemned.

Another circumſtance in this Preliminary Diſcourſe muſt not be paſſed over without animadverſion; we mean, the author's endeavour to undermine the authority of teachers. This is not good policy in one who ſets himſelf up for a profeſſor! It is not the way to bring pupils about him. Of what uſe are lectures, if the young men who attend them are not to place full confidence in the judgment, knowledge, and experience of thoſe who deliver them? Nothing can be more injurious to the intereſts of the profeſſion than the inculcating of ſuch doctrines.

Cenſurable as the author is in theſe and other reſpects, it muſt nevertheleſs be allowed, that ſome uſeful practical obſervations are to be found in various parts of his book, and eſpecially

cially on the ſubject of aneuriſms*. The caſes of this diſeaſe furniſhed by Dr. Jeffry, Profeſſor of Anatomy at Glaſgow, and by Mr. Harkneſs, may be conſidered as valuable communications.

Of the numerous engravings which accompany this work, ſome appear to have been requiſite for illuſtrating the caſes and deſcriptions, while others ſeem to have been introduced merely for the ſake of catching the eye; a practice much to be diſcommended, as ſerving to raiſe, unneceſſarily, the price of the book.

If Mr. Bell ſhould perſiſt in his intention of writing a ſecond volume, we would adviſe him to adopt a different method; to aim at compreſſion of ſtyle and matter, to reject what is foreign to the ſubject, and, above all, to abſtain from unbecoming reflections on his brethren.

ART. V. *The Satires of Decimus Junius Juvenalis. By William Gifford, Eſq. &c.*

(Concluded from our laſt, p. 520.)

JUVENAL is an author whoſe animated ſtyle and maſculine ſpirit naturally gain admirers among thoſe who feel the ardour of poetry, and the enthuſiaſm of virtue. Hence we find him the declared favourite of Scaliger, who terms him, "Satyrorum facilè princeps." Caſaubon, and other early critics, have given ſimilar opinions: though Dryden conſiders him as endeavouring to exalt Perſius at the expence of Juvenal. One writer, whoſe words are now before us, calls his language

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* Mr. Bell, however, in this part indulges himſelf in ſeveral ſevere and illiberal cenſures; but even if theſe were allowable, the writer of them ought to be particularly careful that they ſhould be founded in fact. In p. 235, he moſt violently accuſes a ſurgeon of the firſt eminence, for what he calls "a poſthumous aſſaſſination of Mr. Pott;" quoting from a work, which was indeed publiſhed after Mr. Pott's death; but in another part of his book he copies an engraving from the original account, *of the ſame caſe*, publiſhed in Mr. Pott's life-time; which, therefore, *he muſt have known* not to be an attack on a deceaſed perſon. The remarks, in truth, were ſtated with delicacy, and with an evident deſign to give that ſurgeon, or his friends, an opportunity of ſtating their own caſe, which was never done. There is the ſtrongeſt appearance of ſpleen and private ill-will, in all he writes reſpecting the ſame eminent ſurgeon.

"longè

" longè omnium Latiniſſimus, et purior quam Horatii" (this is tolerably bold) and adds, " numeri etiam rotundi, concinni, et Horatianis multo exactiores*," which is more nearly true. It was natural that, to a mind like Dryden's, he ſhould appear ſuperior to Horace, which Dryden fairly avows. After ſaying what implies a ſuperiority in the plan of Horace, he adds, " but after all, I muſt confeſs, that the delight which Horace gives me is but languiſhing. Be pleaſed to underſtand, that I ſpeak of my own taſte only: he may raviſh other men; but I am too ſtupid and inſenſible to be tickled. Where he barely grins himſelf, and, as Scaliger ſays, only ſhews his white teeth, he cannot provoke me to any laughter. His urbanity, that is, his good manners, are to be commended, but his wit is faint; and his ſalt, if I may dare to ſay ſo, almoſt inſipid. Juvenal is of a more vigorous and maſculine wit, he gives me as much pleaſure as I can bear. He fully ſatisfies my expectation; he treats his ſubject home; his ſpleen is raiſed, and he raiſes mine: I have the pleaſure of concernment in all he ſays; he drives his reader along with him; and when he is at the end of his way I willingly ſtop with him. If he went another ſtage, it would be too far, it would make a journey of a progreſs, and turn delight into fatigue." This is written and felt like Dryden; it marks his character; and where he appears as a ſatiriſt himſelf, his practice is conformable to his ſentiment; he is more like Juvenal than Horace. The ſame may be ſaid of the preſent tranſlator. Where he has appeared as an original ſatiriſt, the ſpirit of Juvenal has burſt forth; and he has ſhown ſufficiently which author he moſt approved, and which he moſt reſembled.

The only material fault, with truth objected to Juvenal, is his occaſional groſſneſs, but the occaſions are rare; and was not Horace, in ſport, ſometimes as groſs as Juvenal in ſeverity of indignation? Which then is moſt ſeductive? But let us take the defence of Juvenal from his preſent tranſlator. He mentions firſt the examples of other ancients, even of rigorous morality, and then proceeds:

" It ſeems as if there was ſomething of pique in the ſingular ſeverity with which he is cenſured. His pure and ſublime morality operates as a tacit reproach on the generality of mankind, who ſeek to indemnify themſelves by queſtioning the ſanctity they cannot but reſpect; and find a ſecret pleaſure in perſuading one another that this dreaded ſatiriſt was, at heart, no inveterate enemy of the licentiouſneſs he ſo vehemently reprehends.

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* Acta eruditorum, An. 1686.

" When

"When we conſider the unnatural vices at which Juvenal directs his indignation, and reflect, at the ſame time, on the peculiar qualities of his mind, we ſhall not find much cauſe perhaps for wonder in the ſtrength of his expreſſions. I ſhould reſign him in ſilence to the hatred of mankind if his aim like that of too many others, whoſe works are read with delight, had been to render vice amiable, to fling his ſeducing colours over impurity, and inflame the paſſions by meretricious hints at what is only innoxious when expoſed in native deformity: but when I find that his views are to render depravity loathſome; that every thing which can alarm and diſguſt, is directed at her in his terrible page, I forget the groſſneſs of the execution in the excellence of the deſign; and pay my involuntary homage to that integrity, which fearleſsly calling in ſtrong deſcription to the aid of virtue, attempts to purify the paſſions, at the hazard of wounding our delicacy, and offending our taſte. This is due to Juvenal: in juſtice to myſelf, let me add, that I could have been better pleaſed to have had no occaſion to ſpeak at all on the ſubject." P. lviii.

Thus much for the general topic: in the paſſage we ſhall next cite, Mr. G. at once deſcribes his own plan, and, by implication, further defends his author. He intends, he ſays, to give him entire, but in a manner ſuited to our own times. Chaucer, he obſerves, recommends reciting faithfully after another,

"All he ſpoke never ſo rudely and large."

"And indeed," he adds, "the age of Chaucer, like that of Juvenal, allowed of ſuch liberties. Other times, other manners. Many words were in common uſe with our anceſtors which raiſed no improper ideas, though they would not, and indeed could not, at this time, be tolerated: with the Greeks and Romans it was ſtill worſe: their dreſs which left many parts of the body expoſed, gave a boldneſs to their language, which was not perhaps leſſened by the infrequency of women at thoſe ſocial converſations, of which they now conſtitute the refinement and the delight. Add to this, that their mythology, and their ſacred rites, which took their riſe in very remote periods, abounded in the undiſguiſed phraſes of a rude and ſimple age, and being religiouſly handed down from generation to generation, gave a currency to many terms, which offered no violence to modeſty, though abſtractedly conſidered by people of a different language and manners, they appear pregnant with turpitude and guilt.

"When we obſerve this licentiouſneſs (for I ſhould wrong many of the ancient writers to call it libertiniſm) in the pages of their hiſtorians and philoſophers, we may be pretty confident that it raiſed no bluſh on the cheek of their readers. It was the language of the times—*hæc illis natura eſt omnibus una*: and if it be conſidered as venial in thoſe, ſurely a little farther indulgence will not be miſapplied to the artiſt, whoſe object is the expoſure of what the former have only to notice.

"Thus much may ſuffice for Juvenal: but ſhame and ſorrow on the head of him who preſumes to transfer his groſſneſs into the ver-

nacular tongues. Though I have given him entire*, I have endeavoured to make him ſpeak as he would have ſpoken, if he had lived amongſt us; when, refined with the age, he would have fulminated againſt impurity in terms, to which, though delicacy might diſavow them, manly decency might liſten without offence. P. lxiii.

We ſhall now proceed to the examination of the preſent tranſlation, in doing which we ſhall preſcribe to ourſelves the following method. We ſhall turn to thoſe parts of the original author, well known to all ſcholars as moſt ſtriking for their beauty or vigour, and ſhall then enquire which of the reſpectable Engliſh tranſlators of eminence has beſt ſucceeded in giving it in his native language. In doing this we ſhall not confine ourſelves to Dryden alone, in the verſion publiſhed under his auſpices; becauſe ſome of his coadjutors were certainly men of eminence enough to have their labours eſtimated in compariſon with thoſe who have followed.

The beauties of Juvenal undoubtedly commence with his very firſt lines, in which the indignant burſt of "Semper ego auditor tantum," followed by a contemptuous recapitulation of the hackeneyed themes of common poets, at once arouſes the attention of the reader, and introduces the ſatiriſt to him in the quickeſt way. It is here not a little remarkable, that Dryden has condeſcended, in this very opening of the work, to borrow from an earlier tranſlation. Sir Robert Stapylton had rendered the firſt lines with ſpirit, and, to avoid his words, it became almoſt neceſſary to put up with worſe. Dryden, therefore, only improved the rhythm of his lines, and took the arrangement and even the rhymes from him.

STAPYLTON.

"Shall I *but* heare ſtill? *never quit the ſcore?*
Vext *with hoarſe Codrus' Theſeid o're and o're?*
Shall *he* unpuniſht read to me long playes?
He Elegies? huge *Telephus* whole dayes
Unpuniſht ſpend? or vaſt *Oreſtes* writ
O'th ſides, indors'd too, and not finiſht yet."

DRYDEN.

"Still ſhall I hear, *and never quit the ſcore?*
Stunn'd *with hoarſe Codrus' Theſeid o'er and o'er?*
Shall this man's elegies, and t'other's *play*,
Unpuniſh'd murther a long ſummer's *day?*
Huge Telephus, a formidable page,
Cries vengeance; and Oreſtes' bulky rage
Unſatisfy'd with margins cloſely *writ*
Foams o'er the covers, *and not finiſh'd yet.*"

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* With a few very proper exceptions, afterwards ſtated. *Rev.*

Mr.

Mr. Owen has here taken a new track, but evidently with ſome loſs of ſpirit, which we conceive muſt inevitably happen in every deviation from the form which Stapylton and Dryden have copied from the original author. In paſſages ſo peculiar, there is perhaps but one right way, which being once ſtruck out, every attempt to take another muſt lead to inferiority. This reflection applies leſs to Mr. Gifford's rendering than Mr. Owen's, yet we think it does in ſome degree apply; and indeed we have heard it pronounced inferior to Dryden's, merely from keeping the firſt queſtion ſuſpended. Yet it is undoubtedly very animated.

" What! while with one eternal mouthing hoarſe
Codrus perſiſts on my vex'd ear to force
His Theſeid, muſt I, to my fate reſign'd
Hear, only hear, and never pay in kind?
Muſt this with farce and folly rack my head
Unpuniſh'd? that with ſing-ſong whine me dead?
Muſt Telephus, huge Telephus! at will
The day, unpuniſh'd waſte? or, huger ſtill,
Oreſtes, with broad margin over-writ,
And back, and—O, ye Gods! not finiſh'd yet?"

The ſudden " What," in theſe lines, makes ſome amends for the ſuſpenſe of the ſentence; and the line, " hear, only hear, and never pay in kind," is peculiarly ſpirited. The indignation of the author, againſt the abuſes and vices of his time, is admirably expreſſed, in the original, by ſeveral ſucceſſive exclamations, on the impoſſibility of paſſing over ſuch offences, ſuch as,

Difficile eſt Satiram *non* ſcribere; nam quis iniquæ
Tam patiens urbis, tam ferreus, ut teneat ſe?

The dignity of theſe paſſages is not always preſerved by Dryden, who ſometimes gives a kind of ludicrous turn where his author is ſeverely ſerious. Something of this fault appears in the following paſſage:

Such fulſom objects meeting every where,
'Tis hard to write, but harder to forbear.
To view ſo lewd a town, and to refrain,
What hoops of iron could my ſpleen contain?

The words in Italics, in the ſecond line, are not authorized by Juvenal: and the " hoops of iron" are ſurely, in ſome degree, ridiculous. The preſent tranſlator is much more like the original.

Tis hard to chooſe a leſs indignant ſtrain—
For who ſo ſlow of heart, ſo dull of brain,
So patient of the towns increaſing crimes,
As not to burſt impetuous into rhymes?

The word "rhymes" is, perhaps, in ſome degree objectionable, though countenanced, in ſuch uſage, by our beſt poets; the reſt is admirable. In another of theſe paſſages, the ſuperiority of the preſent tranſlator is ſtill more manifeſt,

> Hæc ego non credam Venuſina digna lucerna,
> Hæc ego agitem? &c.

Dryden thus:

> "Such villanies rous'd Horace into wrath,
> And 'tis more noble to purſue his path,
> Than an old tale of Diomede to repeat,
> Or lab'ring after Hercules to ſweat,
> Or wand'ring in the winding maze of Crete,
> Or with the winged Smith aloft to fly,
> Or flutt'ring periſh with his fooliſh boy."

Nothing can be more careleſs than that tranſlation. It is ſurpaſſed even by Owen,

> "Should I not rather, when ſuch crimes prevail,
> Trim ſatires lamp with Horace? than retail,
> The idle dreams in Grecian legends read
> The feats of Hercules—or Diomed,—
> The bellowing Minotaur,—the mazy cell—
> The flying artiſt—and his boy that fell."

Mr. G. has the advantage of rendering the "Hæc ego non agitem," in a hemiſtich like the original; in the remaining lines he is not ſo evidently ſuperior to his immediate predeceſſor, though certainly to Dryden.

> "And ſhall I feel that crimes like theſe require
> The evening ſtrains of the Venuſian lyre,
> And not purſue them? Shall I ſing inſtead,
> Fond trifler! Hercules, and Diomed,
> The bellowing labyrinth, the builder's flight,
> And the boy fall'n, "ſuch a pernicious height?"

It will naturally be expected, of any modern tranſlation, that it ſhall be more equably finiſhed than that of a century paſt; the public ear requires it, and will not tolerate ſuch inequalities as might then be hazarded; in this reſpect, it is hardly neceſſary to ſay, that the preſent work is much ſuperior to that which Dryden ſuperintended. A general poliſh pervades it; which, if it could at that time be given, would not be attempted, becauſe it was not expected. The real praiſe of Mr. G. will be, to have ſurpaſſed his predeceſſors, even where they made particular efforts to do well; and this, to our apprehenſion, is frequently the caſe. Thus, in another of theſe exclamations, Dryden ſays,

"Would

" Would it not make a modeſt author dare
To draw his table-book within the ſquare,
And fill with notes, when lolling at his eaſe
Mæcenas like, the happy rogue he ſees,
Borne by ſix wearied ſlaves, in open view,
Who cancell'd an old will, and forg'd a new?"

Gifford, with much more ſpirit, and more in the ſtyle of Juvenal.

" Who would not, reckleſs of the ſwarms he meets,
Fill his wide tablets in the public ſtreets
With angry verſe? When, through the mid-day glare,
Borne by ſix ſlaves, and in an open chair,
The forger comes, who owes his laviſh ſtate
To a wet ſeal and a fictitious date;
Comes, like the ſoft Mæcenas, lolling by,
And impudently braves the public eye!*"

Even this would, in our opinion, be improved, by preſerving the order of the latter ſentences in the original; which might be done thus.

The forger comes, ſupinely lounging by,
Like ſoft Mæcenas, in the public eye;
The forger, who derives his laviſh ſtate
From a wet ſeal, and a fictitious date.

In the famous paſſage,

Aude aliquid brevibus Gyaris, et carcere dignum
Si vis eſſe aliquis,—PROBITAS LAUDATUR ET ALGET!

both theſe tranſlators have done well, and it is difficult to decide between them.

DRYDEN.

" Wouldſt thou to honours and preferments climb,
Be bold in miſchief, dare ſome mighty crime,
Which dungeons, death, or baniſhment deſerves:
FOR VIRTUE IS BUT DRYLY PRAIS'D, AND STARVES."

GIFFORD.

" Dare nobly, man, if greatneſs be thy aim,
And practiſe what may chains and exile claim;
On guilt's broad baſe thy towering fortunes raiſe,
FOR VIRTUE STARVES—ON UNIVERSAL PRAISE."

Both are rather paraphraſtical, which the genius of our language ſeems to demand, as may appear from the failure of Stapylton, who ſtrove to be as conciſe as his original.

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* This is not in the original, though in the ſpirit of it. *Rev.*

" Do

" Do what ſhort Giarus or chaines deſerves,
If thou 'lt be made by 't: Virtue's prais'd but ſterves."

Dryden probably felt that this was too abrupt; and therefore took the ſame rhymes, and expanded the ſenſe. One more paſſage from this Satire we muſt take, and then proceed. We ſhall not, however, cite Dryden's, which is moſt clearly inferior, but give the preſent verſion alone. The original is in a fine ſtrain of ſatire and poetry.

Nil erit ulterius quod noſtris moribus addat
Poſteritas; eadem cupient, facientque minores;
Omne in præcipiti vitium ſtetit. Utere velis,
Totos pande Sinus. &c. &c.

" Nothing is left, nothing for future times,
To add to the full catalogue of crimes*;
The baffled ſons muſt feel the ſame deſires,
And act the ſame mad follies as their ſires.
VICE HAS ATTAIN'D ITS ZENITH. Then ſet ſail,
Spread all thy canvas to the favouring gale."

We may here take an opportunity to ſpeak generally of Mr. Gifford's notes, though the other demands of the public will not allow us ſo far to expatiate on them as we could with pleaſure. They are always acute, uſually judicious, often learned, and have the ſingular merit of uniting livelineſs with critical remark or hiſtorical illuſtration, and making annotation pleaſant. Good as they are in general, we might perhaps ſearch in vain for a better ſpecimen than the following, on a paſſage of acknowledged difficulty, within a few lines of our laſt citation.

" Ver. 252. *Touch Tigellinus now.*] Fielding makes Booth, in the other world, enquire of Shakſpeare the preciſe meaning of the famous apoſtrophe of Othello, " Put out the light," &c; and, if ſome curious critic had done the ſame of Juvenal, reſpecting the ſenſe of the following lines, he would have done a real ſervice to the commentators, and ſaved an ocean of precious ink, which has been waſted on them to little purpoſe. The lines ſtand thus in the old editions, as cited by Lipſius:

" Pone Tigellinum, tæda lucebis in illa
Qua ſtantes ardent, qui fixo gutture fumant,
Et latus mediam ſulcus diducit arenam."

" Touch but Tigellinus, and you ſhall ſhine in that torch, where they ſtand and burn, who ſmoke, faſtened to a ſtake, and (where) a wide furrow divides the ſand."

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* Mr. G. has taken the ſame rhyme with Dryden, but no more. *Rev.*

" The

" The dreadful conflagration which laid waſte a great part of Rome, in the reign of Nero, broke out in the houſe of Tigellinus. As his intimacy with the Emperor was no ſecret, it ſtrengthened the general belief, that the city was burned by deſign. Nothing ſeems to have enraged Nero ſo much as this diſcovery; and, to avert the odium from his favourite, he baſely taxed the Chriſtians with having ſet fire to his houſe. Under this pretence, thouſands of theſe innocent victims were dragged to a cruel death. The Emperor, ſays Tacitus (Ann. xv. 44) added inſult to their ſufferings: ſome were covered with the ſkins of wild beaſts, and worried to death by dogs; others were crucified; and others again WERE SMEARED WITH INFLAMMABLE MATTER, AND LIGHTED UP WHEN THE DAY DECLINED, TO SERVE AS TORCHES DURING THE NIGHT! This laſt horrid ſpecies of barbarity ſufficiently explains the two firſt lines; the remaining one, it ſeems, is not ſo eaſily got over.

" I once ſuppoſed, that a part of the Amphitheatre might be ſeparated from the reſt by a " wide furrow" or ditch, and allotted to this dreadful purpoſe: this idea, however, does not ſeem to have occurred to any of the critics (no great recommendation of it, I confeſs) ſince they prefer altering the text and reading,

" Et latum media ſulcum deducis* arena,

" And you ſhall make or draw out a wide furrow in the ſand," that is, ſay they, " by turning round the ſtake to avoid the flames;" which, as the ſufferer was fixed to it, he could not well do. If the alteration be allowed, I ſhould rather imagine the ſenſe to be, " when the pitched cloth, in which you are wrapped, is burned out, your ſcorched and half-conſumed body ſhall be dragged by a hook out of the arena." In the tranſlation (for I am not quite ſatisfied with this laſt interpretation) I have taken *et* for a disjunctive, and ſuppoſed the paſſage to relate to a ſeparate puniſhment. Madan's, or rather Curio's idea, that the expreſſion is proverbial in this place, and means " labouring in vain," is almoſt too abſurd for notice. " You will be burned alive if you touch any of the Emperor's favourites; and beſides, you will plough the ſand, you will loſe your labour!"

" There is yet another meaning, adopted by ſome of the learned, and which is produced by a gentleman, in his remarks on Madan's tranſlation of this very line. " I am ſurpriſed (he ſays) that Mr. M. when he knew ſo much, ſhould not have been acquainted with the following paſſage of Joſ. Scaliger, which ſets the whole in the cleareſt light. *Stantibus ad palum deſtinatis unco (ne motatione capitis picem cadentem declinarent) gutturi ſuffixo è lamina ardente pix aut unguen in caput liqueſiebat, ita ut rivi pinguedinis humanæ per arenam ſulcum facerent.* By this interpretation, ſo intuitively true, that, by one acquainted with the facts, it might have been deduced from the vulgar text without the emendation of Scaliger" (rather of Lipſius, *Scaligero*, as Ferrarius

* By a palpable error of the preſs, it ſtands here *deducet*, reclamante metro. Ruperti reads it,

Et latum media ſulcum diducit arena. *Rev.*

rarius ſays, *non improbante)* " the ſpirit of the poet is vindicated, hiſtory illuſtrated, and the image raiſed to its climax."

" I have ſeen enough of criticiſm, to be always on my guard againſt interpretations " intuitively true." Human fat, whether diſſolved " in ſtreams," or, as this gentleman tranſlates it, " drop by drop," could ſcarcely make a wide furrow in the ſand; and, indeed, both Ferrarius and Voſſius, who had this interpretation of Scaliger's before them, concur in rejecting it as improbable. With reſpect to the " illuſtration of hiſtory," the former adds, " *Quæ Scaliger de lamina et pice adhibita Chriſtianis ad palum, non memini me apud alias legiſſe.*" I ſee no reaſon to alter my tranſlation*.

" To return to Tigellinus: he was recommended to Nero by his debaucheries. After the murder of Burrhus, he ſucceeded to the command of the prætorian guards, and abuſed the aſcendancy he had over the Emperor, to the moſt dreadful purpoſes. He afterwards betrayed him; by which, and other acts of perfidy, he ſecured himſelf, during the ſhort reign of Galba. He was put to death by Otho, to the joy of the people; and he died as he had lived, a profligate and a coward.

" Who the perſon was that is here alluded to under his name, cannot now be known. Trajan, though a good prince on the whole, had many failings. He is covertly taxed, as I have obſerved, in this very Satire, for lenity in the affair of Marius: and the blood-ſuckers of Domitian's time ſeem to have yet had too much influence. He was beſides, addicted to a vice which we ſhall have too frequent occaſions to mention, and conſequently ſurrounded by effeminate and worthleſs favourites, whom it might be dangerous to provoke. For theſe and other reaſons Juvenal ſeems to have regarded him with no great kindneſs; and indeed, if the ſtate of things be truly repreſented, we cannot accuſe him of injuſtice." P. 28.

To revert to the tranſlation, we turn next to that dignified paſſage in the ſecond Satire, where the poet remonſtrates with Creticus, a man of high character, for giving into the abuſes of the times, and appearing to plead in a tranſparent robe; including theſe noble lines:

> En habitum! quo te leges ac jura ferentem
> Vulneribus crudis populus modo victor, et illud
> Montanum poſitis audiret vulgus aratris.

Of Dryden's coadjutor, Tate, who tranſlated this Satire, it is ſufficient to ſay, that he has totally miſtaken or miſrepreſented

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* Which is,

> " Touch Tigellinus now, and thou ſhall ſhine,
> (Such the vaſt difference 'twixt their days and thine,)
> In that pitch'd ſhirt, in which ſuch crowds expire,
> Chain'd to the bloody ſtake, and wrapp'd in fire;
> Or, writhing on a hook, be dragg'd around,
> And with thy mangled members plough the ground.

the

the character of the paſſage. Mr. Owen has done it much more juſtice.

OWEN.

What wonder? How ſhould others fear the laws,
When you, dread Creticus, appear in gawſe?
Againſt lewd women bellow forth aloud,
Your dreſs the joke and wonder of the crowd?
You ſay Fabulla's an adultreſs: true:
And, if you pleaſe, put down Carſinia too;
Yet will the culprit ſcorn to dreſs like you.
"But July glows, I'm all afire," you ſay:
Plead naked, then; 'tis a leſs frantic way.
Oh! what a dreſs for Rome's old ſons to ſee
An awful judge in, paſſing his decree;
Rough from their ploughs, or conqueſt's ſtubborn field,
Smarting with glorious wounds as yet unheal'd!
And ſhall we not ſo ſoft a judge deteſt?
A witneſs would be hiſs'd, ſo lewdly dreſt.
But you, who all the Stoic lore profeſs,
Aſcend the bench in looſe tranſparent dreſs?
'Twas looſe example gave the ſtain, and will,
With bane contagious, ſpread it wider ſtill.

GIFFORD.

Ah! how ſhall vice be ſhamed, when looſely dreſt
In the light texture of a cobweb veſt,
Thou, Creticus, amidſt the wondering croud,
At Procla, and Pollinea rail'ſt aloud?
Theſe thou rejoin'ſt are "daughters of the game."
Strike, then—yet know, though loſt to honeſt fame,
The wantons would reject a robe ſo thin,
And bluſh, while ſuffering, to diſplay their ſkin.
But Sirius rages with unwonted fire;
I glow, I burn! quit then thy whole attire,
And what thy perfect reaſon would debaſe,
Madneſs, perhaps, may ſhelter from diſgrace.
O! had our ſires, with recent victory crown'd,
And bleeding ſtill from many a glorious wound,
Brave mountaineers that "daft the plough aſide,"
To meet the foe, a judge ſo dreſt deſcried,
So lewdly dreſt! how had that patriot train
Burſt forth, with mingled anger and diſdain!
Lo! robes that would a witneſs miſbecome,
Inveſt the cenſor of imperial Rome;
And Creticus, ſtern champion of the laws,
Gleams through the tiſſue of pellucid gauze!
Anon from thee, as from its fountain head,
Wide and more wide the raging peſt will ſpread. P. 45.

There are parts of this latter tranſlation that are fine, but on the whole it is done with leſs feeling of the original than any

any paſſage we have yet cited. The whole is too paraphraſtical, and is weakened by it. Some of the expreſſions are of a levity unſuited to the dignity of the paſſage. For inſtance, "daughters of the game," and "daft the plough," which is alſo improper, for *to daff* is, in fact, to *doff;* and though Henry Vth's companions might "daff the world aſide," or throw it aſide, like a neglected garment, determined to proceed in their own way, in ſpite of it, yet to the ancient warriors of Rome, gravely quitting the plough to take up the ſword, the expreſſion is very unhappily applied. Owen has perfectly miſtaken the words "minus eſt inſania turpis," but the preſent tranſlator has too laxly and coldly paraphraſed them. Here even Tate ſurpaſſes both.

> Go naked then, 'twere better to be mad,
> Which has a privilege, than ſo lewdly clad.

Were it not for the unfortunate placing of the word *in* after *judge*, by Owen, his four lines, rendering "En habitum," &c. would be very good.

After indulging ourſelves thus far in the pleaſing taſk of theſe compariſons, we begin to perceive that were we to go on in this way, through any great part of our favourite paſſages in Juvenal, we ſhould occupy the ſpace of a whole Review before we could quit the ſubject. We muſt, therefore, contract the number of our ſpecimens, and begin to think of our concluſion. The character of the third Satire is well known, from Johnſon's maſterly imitation of it, yet in juſtice we muſt ſay, that even againſt this antagoniſt, Mr. Gifford makes a noble ſtand, granting him too the freedom of an imitation in his favour. Let us exemplify from the fine apoſtrophe of Umbritius looking back on Rome.

JOHNSON.

> At length awaking, with contemptuous frown,
> Indignant Thales eyes the neighb'ring town.
> Since worth he cries, in theſe degenerate days,
> Wants ev'n the cheap reward of empty praiſe;
> In thoſe curs'd walls, devote to vice and gain,
> Since unrewarded Science toils in vain:
> Since hope but ſoothes to double my diſtreſs,
> And ev'ry moment leaves my little leſs;
> While yet my ſteady ſteps no ſtaff ſuſtains,
> And life ſtill vig'rous revels in my veins;
> Grant me, kind Heaven, to find ſome happier place,
> Where honeſty and ſenſe are no diſgrace;
> Some pleaſing bank where verdant oſiers play,
> Some peaceful vale, with Nature's paintings gay;

Where

Where once the haraſs'd Briton found repoſe,
And ſafe in poverty defy'd his foes.

GIFFORD.

Umbritius here his ſullen ſilence broke,
And turn'd on Rome indignant as he ſpoke.
Since Virtue droops, he cries, without regard,
And honeſt toil ſcarce hopes a poor reward;
Since every morrow ſees my means decay,
And ſtill makes leſs the little of to-day;
I haſten there, where, all his labours paſt,
The flying artiſt found repoſe at laſt:—
While ſomething yet of health and ſtrength remains,
While yet my ſteps no bending ſtaff ſuſtains,
While few gray hairs upon my head are ſeen,
And my old age is vigorous ſtill, and green;
Here let me bid my native ſoil farewell.

Dryden's tranſlation of this paſſage, though his own, enters into no competition. Among the felicities of the preſent tranſlation of this Satire, we reckon the rendering of

Eſt aliquid, quocunque loco, quocunque receſſu
Unius ſeſe dominum feciſſe lacertæ.

And ſure in any corner we can get,
To call one lizard ours, is ſomething yet.

The note alſo is lively and good; and it wants a note. Dryden makes it, room for a lizard to turn round, which is very little indeed. To one paſſage more we muſt appeal; becauſe it is one of thoſe which do moſt honour to the head and heart of the original author.

Dii majorum umbris tenuem et ſine pondere terram,
Spiranteſque crocos, et in urna perpetuum ver,
Qui præceptorem ſancti voluere parentis
Eſſe loco.

Mr. Gifford has rendered this with feeling.

O, peaceful may our great forefathers reſt,
And lightly lie the turf upon their breaſt;
Sweet-ſmelling crocus ſcatter odours round,
And everlaſting ſunſhine deck the ground!
They honour'd tutors, now a ſlighted race,
And gave them all a parent's power and place.

This will ſatisfy moſt readers; yet in this one place we muſt give the palm to Owen.

May gentleſt earth our father's ſhade incloſe,
Light be their turf, and peaceful their repoſe!
Forth from their urns the breathing crocus fling
The balmy ſweets of an eternal ſpring!

Who

Who will'd that to the tutor ſhould be ſhow'd
The filial reverence, to a parent ow'd.

It is ſomewhat remarkable, that Charles Dryden cloſes this paſſage with a line, ſince nearly copied by Pope in the ſpeech of Sarpedon,

As parents honour'd, and as Gods obey'd*.

We cannot doubt that we have now made the reader generally acquainted with the ſtyle and merits of the preſent tranſlation of Juvenal. It is in general poliſhed, animated, and correct; almoſt always ſuperior to the efforts of any competitor that can be found. That there are not ſome exceptions to this ſtatement, and even ſome faults to be found by a ſevere or malignant eye, we will not attempt to aſſert. For where is the tranſlation, or even the original work, in which ſeverity or malignity may not find ſomething imperfect? The hiſtory of the preſent tranſlation, ſo candidly given by its author, is the beſt anſwer to ſuch cavils, and might apologize for many more faults than even an enemy could, with the utmoſt diligence, find in it. From all the examination we have been able to beſtow upon it, we have not the ſlighteſt heſitation in preſenting it to public notice, as a claſſical and highly meritorious work, ſuch as was to be expected from the well-earned fame of the tranſlator, and ſuch as is likely to preclude, and certainly will render ſuperfluous, any ſubſequent attempt towards a general tranſlation.

ART. VI. *Gentz on the State of Europe, before and after the French Revolution, &c.*

(Concluded from p. 533.)

THE ſituation of Europe, before and at the commencement of the French Revolution, having been ſo ably, and, we think, juſtly ſtated by Mr. Gentz, the courſe of his ſubject leads him to conſider its ſtate ſubſequent to that period; and he firſt adverts to a moſt audacious aſſertion of Hauterive, reſpecting the war to which that Revolution gave birth.

"The war of the revolution," ſuch are the words of the French writer, "was the laſt ſcene of a hundred and fifty years of improvidence, blindneſs, and impolicy. After having firſt dreaded the aſ-

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* "Admir'd as heroes, and as Gods obey'd." Iliad XII.

cendancy

cendancy of France without cauſe, or from exaggerated motives. and afterwards long diſdained her beneficial influence, the powers of Europe became accuſtomed to diſpenſe with her tutelary preponderance, and made a ſport of her political degradation during thirty years; and when at length ſome unexpected circumſtances enabled a nation, whoſe ambitious politics were never effectually checked but by France, to debate in the moſt public manner, whether ſhe ought not to be extirpated—all Europe took arms, and formed a confederacy as wicked as it was ſenſeleſs! from which moment every veſtige of the law of nations was aboliſhed."—Thus aroſe, according to the author's ideas, a war, whoſe dreadful conſequences have ſhaken the federal ſyſtem to its foundations; have rendered the preſent ſtate of Europe an enigma; made its future exiſtence problematical; and deſtroyed more within the ſhort ſpace of ten years, than many centuries had raiſed, or perhaps than ages will be able to reſtore. This war was a wanton attempt, by the moſt unnatural of all alliances, to build a new political ſyſtem, and eſtabliſh a new diviſion of power upon the ruins of the French monarchy; and thus to reſtore the long-loſt balance of Europe, by for ever annihilating the firſt and moſt important of its elements!" P. 190.

On the above ſtatement (part of which is in the very words of Hauterive, and the reſt deducible from them) Mr. Gentz remarks, that

" if the events of this war were utterly effaced from the memories of thoſe who witneſſed them, ſtill this repreſentation of its origin muſt be incredible, while a veſtige yet remains of the former ſyſtem of Europe. Such could not poſſibly be the cauſes of that war! would the lateſt poſterity exclaim; and ſhall we, who have ſeen and ſurvived it, be impoſed upon by fables, which have not even the merit of being ingeniouſly fabricated?"

He then points out the peculiar improbability of any combination to degrade or diſmember France, at the end of the eighteenth century;

" when, at peace with all the world, ſhe was governed by a mild, juſt, and conſcientious monarch; and when, ſo far from alarming the whole ſyſtem by ambitious views of preponderance, ſhe gave not the ſlighteſt uneaſineſs to her neareſt neighbours."

He goes on to ſhow, that " none of the continental ſtates could *be profited* by the ruin of France;" that " not one of them could hope to riſe by her degradation;" and that, " among the very abundant political combinations of the age, there is not the ſlighteſt veſtige of a conſpiracy againſt her." Mr. Gentz next expoſes the fallacy of recurring, for the ſupport of this abſurd opinion, to " the all-explaining influence of England," and the

" childiſh credulity which a man muſt ſuppoſe in his readers, who can attempt to perſuade them, that the powers of the continent were

all

all leagued againſt France, merely to gratify England, and to make her ſole miſtreſs of the ſeas."

After urging this point in the moſt forcible and convincing manner, he concludes that,

" *if* there was any ſyſtematic confederacy, it was not againſt France, but the Revolution; it was not the aſcendant of the French nation, but its hopeleſs diſtractions, that drew down the unexpected ſtorm upon Europe."

In this writer's opinion, however (and that opinion we deem well warranted by the facts) ſuch a coalition, in the ſtrict ſenſe of the word, has never exiſted, and

" would have remained an empty ſpeculation, if France had not compelled the powers of Europe, in a certain degree, to realize it. Even after this, and when the common danger was at the higheſt, the coalition was a name without meaning. The war was reſorted to and commenced by France herſelf, that is, by the dreadful ſucceſſion of outrageous and barbarous factions, which enſlaved, diſtracted, and tyrannized over her during ten years. What rendered it inevitable was, the wide difference between thoſe reigning factions and the reſt of Europe, in their ſyſtems of adminiſtration, and in all their principles of internal and external policy; which created a diſcordance not to be remedied by any peaceful meaſures."

This reaſoning is further enlarged upon; and it is thence inferred, that " Europe had no alternative, but the dangers of conteſt on the one hand, and perhaps the ſtill greater danger with which, on the other, thoſe demagogues threatened the very exiſtence of the ſocial conſtitution." This judgment, the author declares, has been formed " by a ſtudious obſervation of the characters and actions of the two great parties in the awful conteſt which has deſolated Europe."

Meeting, however, the author of *L'Etat de la France* on his own grounds, Mr. Gentz enquires, whether ſuch a league would be ſo impolitic, unjuſtifiable, and even monſtrous, as that author aſſerts? and, upon very ſtrong (we think incontrovertible) reaſoning, he decides in the negative; ſtating, very properly, the principles upon which ſuch a league ſhould be formed, and how far its interference ought to be carried. Here he diſtinguiſhes, perhaps with too much refinement, between an alliance and a coalition. Both (in our opinion) may be called alliances, though of different ſpecies; the one kind being temporary, and for an eſpecial purpoſe; the other, permanent and more general. Yet, by whatever terms the diſtinction is marked, it undoubtedly ſubſiſts, and fully ſupports Mr. Gentz's argument. We cannot allow ourſelves to enter into a further detail of this author's reaſonings; by which he arrives

arrives at the concluſion on this part of the ſubject, that either there was a coalition on the moſt juſtifiable grounds, or no coalition at all. The latter is Mr. Gentz's opinion. "The looſe and undefined league to which we now give the appellation, was," he thinks, "produced by the urgency of a common danger, and the immediate neceſſity of a common defence." But ſhould any document be produced hereafter, which contains proofs of a premeditated, ſyſtematic, and offenſive coalition, he confidently aſſerts, that the general welfare will be found its "only object. It could have no other."

But, though we cannot aſcribe the war to the defects of the federal conſtitution before or after the year 1789, the author before us admits, that "Europe, in its preſent unnatural and helpleſs condition, poſſeſſes no federal conſtitution, and ſcarcely retains any public law;" and this he, with all intelligent and impartial perſons, aſcribes entirely "to the Revolution, and its conſequent war." The cauſes which have rendered that war ſo deſtructive, and ſo unfortunate to moſt of the nations concerned in it, are not minutely examined, but very judiciouſly noticed, by Mr. Gentz. His remarks are, in ſubſtance, the ſame with thoſe of the ableſt writers on that ſubject, and it is needleſs to repeat them here: Europe, he allows, "has loſt its balance;" and he next proceeds to enquire, "if there be any hope of ſeeing it re-eſtabliſhed."

This conſideration naturally leads him to the third Part of his work, which treats of "the preſent Relations between France and the other European States." This branch of politics, he obſerves, depends, 1ſt, on "the peculiar relations of every ſtate; and, 2dly, on the capacities and characters of the principal actors on the great ſtage of public affairs." But he confines himſelf to the permanent relations of ſtates, ſetting aſide all conſideration of perſons; and juſtly conſiders

> "any nation to be dangerous to the tranquillity of others, when it wants nothing to injure them but the will; whether it be governed by virtuous or depraved characters, guided by true or falſe principles. On the other hand, he concludes a nation to be weak and defenceleſs, when ſome unuſual occurrence (ſuch as the birth of a preeminent genius) is neceſſary to its preſervation and ſecurity."

Our readers will immediately perceive, that, by reſting on this ground alone, Mr. Gentz foregoes a very ſtrong and tenable argument, that might be drawn from the character, ſituation, and conduct of the preſent ruler of France. But we think him right in waving all reaſoning that depends on temporary and accidental circumſtances. The method he has taken is, as he obſerves, "the ſafeſt, as well as the moſt equi-

equitable;" and he reſts his argument on a ground from which it is impoſſible to remove him.

To prove that France has acquired that dangerous power to which he alludes, it is obſerved, that

> " however ſecure and powerful this kingdom was in its ancient ſtate, there were always ſeveral powers in Europe capable of curbing its ambitious views, and reſtraining its attempts upon the peace and ſafety of others."

That ſuch is not the caſe at preſent, is proved by a detail of particulars, which cannot be here copied. The chief bulwark of the north of Germany, and conſequently of the north of Europe, was the independence of Holland: that country is now a province of France. The Auſtrian Netherlands were the next rampart: they are become a part of the French Republic. The third bulwark of the empire in the north, was that large portion of German territory that lay between the Rhine and the French dominions; and this territory is now added to them. " The paſſage of the Rhine," Mr. Gentz obſerves, " is now the only obſtacle to prevent the French armies from overrunning all the northern circles of the empire, as far as the Weſer or the Elbe."

The ſouth of Germany, he proceeds to ſtate, has loſt its moſt important bulwark. The neutrality of Switzerland is no more: it is become a province, a place of arms, an intrenched camp of France. Here then is an end of all ſafety for Suabia, Bavaria, and the foremoſt provinces of the Auſtrian monarchy. The ſtates of the King of Sardinia were formerly a barrier between Italy and France. That ſyſtem is now irrecoverably loſt. Spain alſo (this author juſtly adds) " muſt be added to the reſources of France, and be eſtimated as ſuch in every political calculation." We ſpare ourſelves the unpleaſant taſk of repeating at length the inferences deduced from the foregoing melancholy ſtatement.

> " It is not enough," Mr. Gentz remarks, " to ſay, that France has extended her limits by conqueſt: the truth is, that France is contained by no limits; every thing around her is really, if not nominally, her territory, or may be made a part of it, by the nod of her ſovereign. Spain, Italy, Germany, without fortreſſes, without means of defence, without ſecurity, are open to her attacks; and it now only depends on the moderation and juſtice of the French government (mere perſonal guarantees, which every moment may alter or deſtroy) whether France ſhall rule alone in the whole weſt of Europe, whether any law ſhall be obeyed but her's."

He goes on to ſhow, that the military greatneſs of France is not (as ſome think) " a tranſient meteor," but is " interwoven

woven with the eſſential principles of the French Republic*; and that, from the above circumſtances (to which may be added the terror which ſhe has ſpread around her) there is not, in the whole extent of the continent, a nation capable of maintaining alone a conteſt with ſuch a power. The only counterpoiſe that can be formed is by a combination of ſeveral powers.

" But," he adds, " ſhould a nearer examination diſplay inſurmountable difficulties in the way of ſuch a confederacy; ſhould the poſſibility of its exiſtence, or the efficacy of its operation, be highly dubious; the anſwer, though a very comfortleſs one, will readily be found to the queſtion: What guaranty does there now exiſt of our federal conſtitution?"

The author next examines the probability of ſuch a confederacy taking place (in which he lays down, as a maxim, that Auſtria, or Pruſſia, or both, muſt be engaged) and its probable reſult. From a very clear and perſpicuous ſtatement, he infers, that,

" if it be yet poſſible to preſerve the independence and ſecurity of Germany, it can only be effected by a junction of all the powers of the empire; which implies a good underſtanding between the two principal ſtates. Is that to be expected?"

The foregoing queſtion is diſcuſſed by the author with all the attention which its importance demands; and, we are ſorry to add (in a great meaſure) decided in the negative. Mr. Gentz's obſervations on this head are ſummed up in the following propoſitions.

" 1ſt. France has extended her limits on all ſides by military or revolutionary operations. She has deſtroyed the independence of the neighbouring ſtates, either by regular conqueſt, as in the caſe of Flanders, Savoy, the Rhine lands, &c. or under colour of alliance, as with Holland, Spain, Switzerland, and the Italian republics; or finally, by the right of power only, as in the ſubjection of all Italy as far as the Adige. The ancient conſtitutions of all theſe countries have been demoliſhed, and France has eſtabliſhed an empire upon their ruins, which has no parallel in Europe.

" 2dly. This total obliteration of her former limits, this deſtruction of every ſafeguard of her neighbours; this military force, alike extraordinary in extent and efficacy, and far exceeding even her territorial aggrandizement in proportion; theſe have given a preponderance to France, againſt which no continental power, not even the greateſt, can contend with any chance of ſucceſs.

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* Or military government. *Rev.*

" 3dly. Were France to abuſe this prodigious preponderance, and, not content with her preſent acquiſitions, were ſhe to preſcribe too hard conditions to the reſt of Europe, a general league would be the only means of reſiſting the danger.

" 4thly. Such is the geographical, military, and political ſituation of France, that no league againſt her could be in the leaſt effectual, in which Auſtria or Pruſſia, or both, are not engaged.

" 5thly. In every future war of Auſtria or Pruſſia ſeparately againſt France, the probability of victory (to ſay no more) is on the ſide of the latter: and even the alliance of either with a third ſtate, would not form a counterpoiſe to France, if the other remained neuter; they could, at the moſt, only leſſen the diſproportion.

" 6thly. Auſtria and Pruſſia muſt therefore act in concert, to afford a hope of effectual protection to Germany in any future war.

" 7thly. But an intimate alliance between thoſe two powers, is the moſt improbable, the moſt difficult of all political combinations. Thus vaniſhes the baſis of every federative guarantee againſt France, as ſoon as we have diſcovered it.

" 8thly. In the whole ſphere of federal relations there is no alliance (in the common acceptation of the word) that can form a counterpoiſe to France. This can only be accompliſhed by the means always dangerous and uncertain, of a coalition, whenever the neceſſity of an active reſiſtance ſhall ariſe: and as every coalition againſt France muſt be general (becauſe the whole of Germany, and conſequently all the allies of the leading powers of the empire muſt neceſſarily be engaged in it); ſo the only refuge that remains to Europe againſt France, is the moſt dangerous, the moſt uncertain, the moſt intricate and difficult of all political meaſures." P. 247.

The objections that may be made to the foregoing propoſitions are then anticipated, and convincingly anſwered.

The enſuing Chapter (namely, the ſecond of the third Part) expoſes M. Hauterive's doctrines on the " relations between France and her allies." His firſt maxim, " that every alliance ſhould guarantee the exiſting relations in peace, and provide for their defence in war," is, he obſerves, too trite and general to be of the leaſt uſe in forming alliances. The ſecond, " that it ſhould ſecure the political intereſts of the continent againſt the immoderate aſcendancy of the maritime powers," is ſhown to be too vague, and to depend entirely upon the queſtion, " how far the juſt, neceſſary, and beneficial influence of the maritime powers ſhould extend?" In the place of theſe arbitrary aſſumptions, Mr. Gentz lays down the following maxim: that

" a nation ought, in its alliances, to conſider its true and permanent intereſts, and, at the ſame time, to keep in view the maintenance of that general balance, which will always moſt conduce to the true and permanent intereſt of each particular ſtate."

The

The above maxim, he adds,

" will lead to the following important, though melancholy concluſion. Every great diſorder introduced in the federal ſyſtem, by the inordinate aſcendancy of one of its conſtituent parts, not only deſtroys the balance of the whole, but throws ſuch difficulties in the way of future uſeful alliances, as to render the formation of ſuch next to impoſſible."

He demonſtrates the connection of this poſition, and what he had laid down as the leading principle of alliances; ſhowing, upon this principle, that

" a nation which has obtained an abſolute preponderance cannot enter into any alliance conſiſtently, either with the intereſts of the remaining powers, or its own; nor is it eaſy to conceive, how a beneficial alliance can be formed among the reſt."

He thus pointedly concludes this part of the ſubject.

" It will be eaſy, after theſe obſervations, to appreciate the nature of the preſent relations between France and her allies; and to judge how far we may expect from them the re-eſtabliſhment of the ſubverted ſyſtem of Europe. The author of the *Etat de la France* has dignified the alliances of the French republic with Spain, Holland, and Genoa, by calling them the firſt foundations of a future federal edifice. He quotes them as honourable and irreſiſtible proofs of the generoſity and diſintereſtedneſs of the republic, as aſſurances of the uprightneſs of her principles, and as the productions of an almoſt wonderful political wiſdom.

" I ſhould be very juſtly cenſured, were I formally to analyze theſe panegyrics. The author was no leſs acquainted than any of his readers, with the real nature of the connexions of France with Spain, Holland, &c. and, if he truly and conſcientiouſly conſidered as alliances the relations exiſting between the French republic and the nations honoured with the vague and equivocal title of her allies, his conception of an alliance muſt be very different from all hitherto received notions. Such were the alliances (though the terms were certainly more favourable) of Sicily, Greece, Aſia Minor, Egypt, &c. with the Romans! If the future alliances of France are to be formed on theſe models; if the preſent condition of Switzerland and Holland, Italy and Spain, awaits all thoſe to be hereafter leagued with the French government; it may well indeed be aſked, whether the friendſhip and protection of that power are leſs fatal than her declared enmity. If theſe relations, formed and maintained by force of arms, are to be the baſis of a new federal ſyſtem, and a future law of nations, Europe muſt ardently wiſh that the ſuperſtructure to be raiſed upon ſuch a foundation may never be completed.

" This wiſh becomes ſtill more earneſt, when we learn the principles on which this new ſyſtem of French alliances is to be raiſed and propagated. The declaration of our author on that head (and his authority for the explanation and defence of thoſe principles is ſurely not to be rejected) is no leſs inſtructive than alarming. " If France,"

ſays he, " cannot extend her federal ſyſtem on the continent in any other way, ſhe will employ the only means left her by the blindneſs and obſtinacy of nations which, refuſing her alliance, will perſiſt in the continuance of a deſtructive war: for political conventions ſhe will ſubſtitute military treaties: and if princes continue deaf to the voice of their own intereſts, which require amity with France, ſhe will forcibly enter into alliance with the countries they are unable to defend; and, covering their territories with her armies, will uſe their reſources as her own."

" This clear, undiſguiſed, and unequivocal declaration, is the beſt comment on the theory of French alliances. Thus have they hitherto been formed, and thus will it be with all ſucceeding ones. Such muſt and will continue to be the ſyſtem of politics, when the aſcendancy of one nation has deſtroyed the ſecurity of all; when, deprived of every federative ſafeguard, the weak are reduced to utter helpleſſneſs, and the law of nations is ſupplanted by the law of force." P. 273.

The author is now led to conſider the ſituation of France with reſpect to her enemies; and, in oppoſition to the plauſible but deceitful declarations of M. Hauterive, that " France has and knows no natural enemy," that " ſhe never deſires the ruin of thoſe ſhe fights againſt," &c. &c. he clearly ſhows, that France and Great Britain have long been natural rivals; which has often led, and may, without great care and prudence, lead to enmity; that,

" though, before the Revolution, France had no natural enemy on the continent, the dreadful preponderance ſhe has now acquired has made all the nations around her ſecretly her enemies; and, as to her moderation in the treaties ſhe has formed, ſhe has, in effect, obtained every thing by treaty which a treaty could ſecure to her:" and, " if any European power, at the cloſe of the eighteenth century, was deſirous of forming a rational and practicable plan of univerſal dominion, there could hardly be found a more ſuitable foundation for it than the treaty of Luneville."

As to the aſſertion, that " France makes war for the purpoſe of diſſolving alliances hoſtile to the peace of Europe," the " meaning of this French maxim," ſays Mr. Gentz, " is ſufficiently evident;" it is, that

" there ſhall, in future, no league whatever be formed, till France ſhall have pronounced it lawful and good. If this rule be adopted, there will no longer be any oppoſition to France: war is the puniſhment for thoſe who tranſgreſs it; and this melancholy alternative cloſes every proſpect of the future."

The author proceeds to ſhow, that an alliance between France and Ruſſia, ſuch as was apprehended during the late Emperor's reign, would be the moſt dangerous, and the moſt fatal of all political combinations; and that " every nerve ought

ought to be ſtrained, to counteract this laſt and moſt formidable evil."

The laſt, and to us perhaps the moſt important, Chapter contains an "Inquiry into the principal Cauſes of Complaint againſt what is called the commercial Tyranny of the Engliſh;" which the author conſiders as applying to "our celebrated Navigation Act;" to our "colonies, factories, commercial eſtabliſhments, or excluſive privileges, in every part of the world;" and "to the political tyranny which we are ſuppoſed to have eſtabliſhed, as the natural conſequence of our mercantile and pecuniary ſway."

In diſcuſſing the Act of Navigation (which the French writer impudently calls a conſpiracy againſt the induſtry of all nations) Mr. Gentz ſtates its principal proviſions, and contends, that the right of Great Britain to enact ſuch laws is indiſputable.

"Every government," he juſtly alledges, "has a right to promote the internal induſtry of its people in what appears the ſafeſt and moſt effectual way, provided it does not violate the privileges of other countries. No nation," he adds, "has a right to exact from another the unreſtricted admiſſion, or any admiſſion at all, of her produce, ſhips, and merchants."

Having purſued this argument at length, and ſhown that other nations had carried this ſyſtem to the utmoſt extent which their abilities and neceſſities would allow, and that this right is further ſtrengthened when ſuch aids applied to the *induſtry* of a nation are uſeful, or even neceſſary, to its *ſecurity*; the author next conſiders, "whether the reſtrictions of the Navigation Act are conſiſtent with a wiſe and enlightened policy?" And here, though he admits that, generally ſpeaking, laws which impede the courſe of induſtry are prejudicial, yet he obſerves, that

"circumſtances ſometimes render it the duty of a government to depart, in particular caſes, from general principles of ſtate œconomy. To circumſtances of this imperious nature the Engliſh Navigation Act owes its being. In order to form a counterpoiſe to the powerful ſtates of the continent, to protect her inſular territory, and maintain her independence, England was obliged to uſe every effort to raiſe and ſupport a powerful marine."

After enlarging very ably on theſe circumſtances, he ſums up his arguments in the following propoſitions.

"1ſt, That the Britiſh Navigation Act repreſſed the induſtry of other countries in one reſpect only—that of excluding the carrying nations from one of their principal markets; in every other, the commerce and induſtry of Europe remained unmoleſted by it.

2dly,

" 2dly, That this law was no ſource of the commercial greatneſs and riches of England. It operated, on the contrary, like all monopolizing ſtatutes, prejudicially to the induſtry of the nation; and the extraordinary proſperity at which its commerce has arrived, muſt be referred to other cauſes.

" 3dly, The Navigation Act was a wiſe regulation, as far as it encouraged, though at the expence of the ordinary principles of political economy, a branch of national induſtry, which contributed to the ſecurity and independence of Great Britain. A good policy made it contribute indirectly to every ſource of the welfare and proſperity of the ſtate.

" 4thly, That ſuppoſing the Navigation Act to have been unwiſe, it can never have deſerved the title of unjuſt. For it is neither more nor leſs than a regulation of domeſtic policy, for which a nation is not anſwerable to other powers. But ſince the wiſdom of the act cannot, under the circumſtances of England's ſituation, be called in queſtion, every ſhadow of an argument againſt its juſtice is, of courſe, done away.

" 5thly, In as much as the Britiſh legiſlature went even beyond the Navigation Act, in prohibitive commercial ſtatutes, the impoſition of heavy duties on foreign produce, and other ſchemes of mercantile policy; and, as far as it fettered the induſtry of its own and other countries, without being ſufficiently juſtified by more important motives, it proceeded upon blameworthy principles. But what government in Europe can reproach the Britiſh nation on that account? The ſame mercantile policy has prevailed in every country, without exception, even to the preſent day. But, ſince the principles of political economy have no where been ſo thoroughly developed, and ſo extenſively practiſed, as in England; the preſumption is in favour of that country, that it has, more than any other, abandoned the confined maxims of narrow-minded trade; a preſumption which has been confirmed by more than one example, eſpecially in the laſt twenty years." P. 306.

Having thus clearly proved, that all the clamour againſt the Engliſh Navigation Act is unfounded and unjuſt, the author proceeds to examine the charge againſt Britain, of " monopolizing tranſ-European dominion."

In diſcuſſing this topic, he ſhows, that

" the Eaſt and Weſt Indian poſſeſſions of Europeans, before the French Revolution, were ſhared between England and ſeveral other nations; that the ſhare poſſeſſed by England was far from being the greateſt or moſt important; that the trade and produce of thoſe poſſeſſions were divided among all the maritime powers;" and " that, if England poſſeſſed an aſcendant over her rivals in the trade to the Eaſt and Weſt Indies, the cauſes of that aſcendant are not to be found in an excluſive or exceſſive dominion on her part, but muſt be traced to other ſources."

The changes that have happened ſince the Revolution are then minutely examined and diſcuſſed. The chief advantage

gained by the Engliſh is ſtated to be in the Eaſt Indies, by the acquiſition of the Dutch ſpice-iſlands, and the conqueſt of Myſore. Theſe poſſeſſions, he very clearly ſhows, are not, nor ever can be, an *immediate* ſource of riches and power to the countries they belong to; nor can they, like the conqueſt of Holland or Italy, affect the balance of Europe. Their empire, he adds, would be a dead weight upon Great Britain, if it did not nouriſh the vital principle of her greatneſs, her extenſive commerce. He goes on to prove, that this extenſion of commerce is no juſt ground of complaint to the other European powers. The only caſe in which any ſtate can complain of the foreign poſſeſſions of another, is when the commerce derived from thoſe poſſeſſions only is, in ſome way, injurious or oppreſſive to other nations. This he ſhows at length, and with the moſt convincing reaſoning, cannot be the caſe with the commerce ariſing from theſe conqueſts of the Britiſh arms. We cannot here allow ourſelves to extract any conſiderable part of his arguments on this topic; and ſhort citations would, by mutilating his reaſoning, in a great meaſure deſtroy its effect. We will, however, as in the former inſtances, inſert the concluſions he has drawn from it. They are,

" 1ſt, That before the French revolution, England was ſo far from poſſeſſing excluſive dominion in America or the Indies, that ſhe did not even preponderate in the Weſt Indies or on the adjoining continent; while in the Eaſt ſhe was nearly balanced by the Dutch, French, Portugueſe, Danes, &c. who all of them held more or leſs conſiderable poſſeſſions there.

" 2dly, Since the revolution in France and Holland, the territorial dominions of Great Britain have been extended in every part of the globe; in the Eaſt Indies almoſt to excluſive ſovereignty; but, in the Weſt Indies, not even to preponderance. How many of theſe additions will be permanent, remains yet to be decided by the enſuing peace.

" 3dly, But neither the territorial poſſeſſions of the Engliſh before the revolution, nor their conqueſts during the war, are ſufficient to account for the extent of their almoſt excluſive commerce in Eaſt and Weſt India produce. This muſt be referred to other cauſes, among which ſome are peculiar advantages which no man has a right to make a ſubject of reproach to England; others are diſorders and calamities which England in no wiſe occaſioned, and from which ſhe derived an accidental benefit too dearly purchaſed on another ſide.

" 4thly, Her monopoly of trans-European productions, ſo far as it exiſts, is only immediately prejudicial to thoſe nations who formerly took an active part in general commerce. To all the reſt, to the great maſs of mere conſumers, it could only be hurtful if the prices of thoſe productions were thereby conſiderably raiſed. Since this neither is, nor can be the caſe; ſince, under the preſent circumſtances, the Engliſh

are

are the people from whom the conſumer may expect the moſt moderate price; this ſo much decried monopoly of Eaſt and Weſt India commerce, which at all events would be a matter of indifference, is now even an advantage to him." P. 333.

The laſt topic of accuſation here diſcuſſed is, what the French writers call "the Monopoly of Engliſh Manufactures." The grounds upon which this charge is attempted to be ſupported are ſhown to be "equivocal, arbitrary, abſurd, and untenable." But for theſe arguments of Mr. Gentz (which appear to us irreſiſtible) we are obliged, by want of room, to refer to the work itſelf. Mr. Gentz concludes with ſome pointed and juſt remarks on the object and deſign of Hauterive's Treatiſe; and an intimation, that he ſhall reſerve the promiſed examination of the conduct of Great Britain towards neutral nations to a ſequel of his own work. That Part alſo which relates to the "internal Conſtitution of the French Republic" is, we preſume, to be included in this intended ſequel. We ſcarcely need remind our readers, that one of theſe diſcuſſions has been ably anticipated by Mr. Herries, in his Preface.

We have now endeavoured to give the reader ſome general notion, as well as particular ſpecimens, of this able and public-ſpirited work; a work, perhaps, of more importance to the general welfare of Europe than any one which has appeared ſince the French Revolution. Minute criticiſms on the ſtyle and language, or even the arrangement, of ſuch a book would be trifling and contemptible. Generally ſpeaking, the former are, in the tranſlation (which alone we have had before us) energetic and manly, and the latter perſpicuous; though perhaps it would have been ſtill more ſo, were not Mr. Gentz, like moſt German writers, rather too fond of minute ſubdiviſions. Upon the whole, however, both the object and execution of this treatiſe demand our warmeſt praiſe. Never, in our opinion, was a controverſial writer ſo completely foiled in every argument, ſo decidedly overthrown in every poſition, as M. Hauterive is by this powerful antagoniſt; and, when we conſider, that the points in controverſy are not queſtions of merely ſpeculative policy, of a limited extent or a tranſitory nature, but affecting the permanent welfare, the vital intereſts, of the whole civilized world, we cannot but be anxious to contribute every thing in our power to give to this work the moſt extenſive circulation. It is ſomewhat a ſingular circumſtance, and highly creditable to the writer, that ſuch ſentiments ſhould flow, not only from a ſubject, but a perſon then in the councils of Pruſſia; a power, whoſe conduct has ſo greatly promoted, and unfortunately

is ſtill ſubſervient to, the ambitious views of France. Mr. G. is now, we believe, in the ſervice of Auſtria; a ſituation more congenial to his ſentiments and feelings. Had the councils of the continental powers been uniformly guided by men of the talents which this author diſplays, and the principles which he enforces, the late unfortunate conteſt might have had a very different iſſue.

> Si duo præterea tales Idæa tuliſſet
> Terra viros, ultro Inachias veniſſet ad urbes
> Dardanus, et verſis lugeret Græcia fatis.

ART. VII. *A Specimen of the Conformity of the European Languages, particularly the Engliſh, with the Oriental Languages, eſpecially the Perſian; in the Order of the Alphabet: with Notes and Authorities. By Stephen Weſton, B. D. F. R. S. S. A.* Crown 8vo. 218 pp. 5s. Payne, &c. 1802.

WE are not aſhamed to confeſs that no literary works excite in us leſs hope of ſatisfaction, than thoſe which are employed in etymological reſearches. So few enquirers of that claſs have patience enough to purſue the truth alone, or ſufficient fortitude to reſiſt the ſeduction of a ſpecious ſimilarity, that we generally meet with fancies for realities, and impoſſible aſſertions inſtead of truths. When we conſider the prodigious number of words of which every cultivated language conſiſts, we cannot think it wonderful that ſome ſhort words in one ſhould, by mere accident, reſemble thoſe of ſome other; and when thoſe reſemblances are diſcovered in the languages of people between whom hardly the remoteſt line of connection can be traced, it is ſurely much more natural to ſuppoſe that they are accidental, than to eſtabliſh an imaginary derivation, without a channel to convey it. Such, we cannot but conceive, muſt be the caſe in ninety-nine inſtances out of an hundred, when any ſimilarity is found between Engliſh words and others of Arabic or Perſian origin: nor do we believe that from this whole volume, in which Mr. Weſton has diſplayed his Oriental literature, ten pages can be collected of matter on which the reader can place any juſt reliance.

That we ſhould not be troubled to go far to diſcover the vague nature of his etymological conjectures, Mr. W. has introduced one very early in the Preface, ſufficiently idle to throw a diſcredit and ſuſpicion upon all the reſt. Hamlet ſays, "I am but mad north-north-weſt: when the wind is ſoutherly I know a *hawk* from a *handſaw*." The commen-

tators have nibbled at this, and the etymologiſt muſt try his powers alſo. Mr. Weſton ſeems to think that he gives ſome information about it, by telling us, that *Hans* means a gooſe in the Hindooſtanee dialect; that *hanſa* "means a domeſtic bird, that is well known by that name to the Engliſh in the Eaſt-Indies (what domeſtic bird he does not tell us), is found in the Ava language, as a gooſe, and is the ſymbol of the Birman nation; and originally a term in Hebrew, for the bird by which others are taken;" that is, we preſume, a hawk. Yet the Hebrew words *Hants* and *Gatſa*, in his margin, have not much reſemblance to the word in queſtion*. But if they had (and the former may perhaps have ſome pretence) which does he mean us to take,—the gooſe or the hawk? If the gooſe, why is the Hebrew hawk brought in at all? If the hawk, does he mean Hamlet to ſay, "I know a *hawk* from a *hawk?*" But be it which he pleaſes, how was Shakeſpeare, who knew little beyond Engliſh, to ſtumble upon this Hindoſtannee, Avan, Hebrew *hanſa?* Or can he mean, that the common people, who uſed the phraſe proverbially, had taken it from a language of which they knew nothing? Or from thoſe dialects, which, till very lately, were not known, even to the learned, to have an exiſtence? It is not a phraſe to have deſcended from the learned to the vulgar, nor indeed will learned men ever give currency to an expreſſion which they adopt, without reaſon, from a language utterly ſtrange to their countrymen. It is not enough to alledge that commerce introduces new words, it ought to be ſhown, in each caſe, how the word was brought in; and the fact of its introduction ought to be proved, which if true it certainly might be, by ſome other application of it.

To fortify theſe extravagant attempts about *hanſa*, for *handſaw*, Mr. W. endeavours to refute Sir Thomas Hanmer's conjecture of *hernſhaw*, by ſuggeſting that hernſhaw means *heronry*, or the place where herons breed, and not the bird itſelf. The poſition is ſpecious, becauſe *ſhaw* happens in ſome places to imply a wood; but *hernſhaw* is ſometimes written *hernſew*, which may perhaps be the proper form, in both modes of writing, however, unfortunately for Mr. W. it meant the *bird* and not its *haunt:*

> And leaving me here to ſtalk, here in my trowſers,
> Like a tame *hernſew* for you.
>
> *Ben Johnſon. Staple of News.*
>
> Minerva's *hernſhaw* and her owl.
>
> *Id. Maſque of Augurs.*

* Why did he not tell us that *ganſa* is a gooſe in Spaniſh? See Hudibras, ii. 3. 782.

Thus

Thus other contemporaries of Shakeſpeare, as Spenſer:

> As when a caſt of falcons make their flight
> At an *herneſhaw*, that lyes aloft on wing.
>
> *F. Queen*, VI. vii. 9.

Chapman alſo, in his tranſlation of Homer,

> ——— Minerva did preſent
> An *hernſhaw* conſecrate to her, which they could ill diſcerne,
> Through ſable night, but by her clange, they knew it was *a herne*.

And as they knew it, our volunteer commentator may in future know it, whoſe conjecture was evidently made without conſulting Minerva. It is, however, moſt probable, as Warburton has obſerved, that though *hernſhaw* might have been the original word, it was in Shakeſpeare's time corrupted, through ignorance, or rather from a ſort of quaint jocularity, into *handſaw**, and that, conſequently, the reading of the old editions is right. Ray, who compiled his Proverbs about 40 years after the death of Shakeſpeare, has it thus, "he knows not a hawk from a *handſaw*." Prov. p. 196. Coles, in the Engliſh part of his Latin Dictionary, has the ſame, under hawk, and renders it, "neſcit quid diſtent æra lupinis." Let us not then be ſent to the Eaſt for the interpretation of a common Engliſh proverb, which at firſt needed no interpretation, and certainly was not invented by Oriental ſcholars. Is it throwing light upon ſubjects to hazard ſuch conjectures as theſe? Undoubtedly the contrary. Nor can any better ſentence be paſſed on the *kooſa-graſs* for couch-graſs, and the other etymologies brought forward in this author's Preface.

We cannot promiſe the reader, or flatter the author, that the etymologies in the book itſelf are, in general, better or more probable than theſe firſt ſpecimens. To begin with the commencement; what is the ſenſe of deriving *abode* from the Perſian *abad*, unleſs *abide*, from which abode is formed, can be deduced from the ſame ſource? But abide is mere Saxon. That *ebony* may have an Oriental derivation is poſſible, becauſe the word is Oriental—"India fert ebenum;" but the name came to us undoubtedly through the Latin, as Virgil can bear witneſs. *A brow* from *abru*, that is, two Engliſh words from one Perſian, is about as probable as if we were to derive *Alcoran*

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* If a new conjecture were wanted, reſpecting this old proverb, which is not the caſe, why ſhould we not ſuppoſe it to have been originally, "to know *a hook* from a handſaw"? Between a *reaping-hook*, and a *handſaw*, a very ignorant perſon might perhaps be puzzled, and it is a likely compariſon to occur to ruſtic and mechanical obſervers, the uſual authors of proverbs.

from

from αλκη, and *almanack* from *alma*, the *al* being, in both inſtances, a ſeparate article, and not an eſſential part of the word; all the reſt under this word is irrelative wandering. *Eblis*, as a derivation for the *Devil*, is enough to provoke that perſonage himſelf, ſince his Engliſh name comes ſo manifeſtly from *Diabolus* or *Diavolo*. *Atiſh*, fire: from the mode of printing, we at firſt conceived that *fire* was meant to be derived from *atiſh*, no violent ſtretch for ſuch an etymologiſt; but it is the French *attiſer* which is honoured with this derivation. Now *attiſer*, to kindle, is manifeſtly from *tiſon* a firebrand, and *tiſon* is moſt probable from *titio*, which has the ſame meaning in Latin. So much for *atiſh*. *Era* is more ſpecious; though, how it came to be fetched from Arabia, is rather puzzling. Theſe are taken, juſt as they happen to ſtand, the firſt words which occur in the book; and what encouragement do they give to the reader to proceed? Surely, none. They are as complete inſtances of learned trifling, as ever were preſented to the world. But let us give a ſpecimen at large from the body of the work: and as we have ſeen the author's *hawk*, let us take next his *buzzard*.

" *Buz*, Perſ.	Buzzard,
" A hawk or falcon.	The beak of a bird.

" The firſt part of the Engliſh word buzzard is found in Perſian, but the whole is made out of the Arabic term for falconarius, *buz ądarii*, by inverting the order of the *r*, and dropping the vowels. This inverſion takes place in pronunciation, and letters are tranſpoſed in words that paſs from one people to another; thus, ſpicata, σπικάτη, by the Jews is called πιστικα. Sykes, by the Hindoos *Skyes*. Ὀψάνια, by the Hebrews *aſponia*. Golgotha, by the Syrians Gogoltha, and a variety of others, which every body converſant with various languages muſt have obſerved, and particularly in our own, where the word waſp, that was formerly called *wapſe*, and had no other pronunciation, but is now only in uſe in the country*. " Atque inficeto eſt inficetius rure." P. 17.

It is true that ſuch tranſpoſitions are frequent, and inſtances might be found in plenty; ſuch as *aſk*, which was originally *ax*, or *aks*. But that waſp was ever univerſally wapſe is not true: our oldeſt dictionaries have waſp; and the Saxon *weaſp* teſtifies for it, as well as the Latin *veſpa*, &c. and what is all this to BUZZARD? which is from *buſard* or *buzart*, French; and that from *buſe*, which probably comes from the Latin *buteo*, the name of the ſame bird. We may add, that *buzzard*, in the ſenſe of " a blind buzzard," or, " as blind as a

* This ſentence has no cloſe; it is imperfect. *Rev.*

buzzard,"

buzzard," probably means a beetle, and is derived from to *buz**. This etymology, therefore, begins and ends in *buz*.

Such are the fruits this book produces; which we ſee with ſome regret. The author is a man fond of literature, and not unknown to the literary world. He has publiſhed ſeveral detached ſpecimens of his labours, in various ways; and never before without ſome claims to commendation, for ingenuity or uſefulneſs. The preſent book has little of either of theſe merits. Its ingenuity is not ſufficient to diſguiſe its utter want of ſolidity and truth; and its effect can only be to puzzle etymology, by the vain attempt to illuſtrate it.

ART. VIII. *Mackenzie's Voyages to the Frozen and Pacific Oceans, &c.*

(Concluded from our laſt, p. 472.)

WE have now to give an abſtract of an undertaking, far more arduous, and involving far more important conſequences, than the Voyage to the Frozen Ocean.

The latter indeed forms an additional, and ſeemingly irrefragable, teſtimony of the phyſical impoſſibility of a north-weſt paſſage; while the exploring a path through the vaſt continent of North America to the Pacific Ocean opens an almoſt unlimited field for ſpeculation of the moſt comprehenſive nature. The acceſſion of geographical knowledge is perhaps inconſiderable, when placed in competition with the vaſt views of a great commercial empire; but the facility of communication with the remoteſt nations, the leſs encumbered means of extending cultivation, ſcience, arts, and ſurely a ſtill more important conſideration, the pure doctrines of our religion, among a wild and untutored people, as it muſt promote the general melioration of the ſtate of man, cannot but afford the moſt gratifying ſenſations to the philoſopher, the patriot, and the Chriſtian. From the ſame point of Fort Chepewyan, Mr. Mackenzie (now Sir Alexander) proceeded, October 10, 1792, with the determination of penetrating, through a country totally unexplored, to the Great South Sea. The party firſt of all entered the Great Peace River, taking a weſterly courſe: the River is ſo called, becauſe, at a particular ſpot in its neighbourhood, the Kriſteneaux and Beaver

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* Which is an onomatopœia.

Indians

Indians finally ſettled their diſputes. The firſt obſervation of the traveller is directed to the difference he obſerved between the men and women natives whom he here ſaw. The appearance of the men was remarkably neat and decent; that of the women, filthy in the extreme, owing perhaps, as Mr. M. remarks, to the extreme debaſement of the latter. They followed their courſe along the River, till, on the 1ſt of November, they arrived at a ſpot, where it was found expedient to take up their winter reſidence. Mr. M. kept an accurate diary of the weather, till the 2nd of December; when unfortunately, by an accident, his thermometer received an injury which made it uſeleſs. In this forlorn ſpot, and at this dreary ſeaſon, the author was ſurpriſed and delighted with the melody of ſome birds, which he repreſents as not unlike the Robin Redbreaſt. From December to May the 9th, they were detained at this ſpot; but now prepared for the further proſecution of their journey. This ſecond Chapter will be found to contain ſome curious anecdotes of ſavage manners, from which we ſelect the following.

"I was this morning threatened with a very unpleaſant event, which, however, I was fortunately enabled to control. Two young Indians being engaged in one of their games, a diſpute enſued, which roſe to ſuch an height, that they drew their knives; and, if I had not happened to have appeared, they would, I doubt not, have employed them to very bloody purpoſes. So violent was their rage, that, after I had turned them both out of the houſe, and ſeverely reprimanded them, they ſtood in the fort for at leaſt half an hour, looking at each other, with a moſt vindictive aſpect, and in ſullen ſilence.

"The game which produced this ſtate of bitter enmity is called that of the Platter, from a principal article of it. The Indians play at it in the following manner.

"The inſtruments of it conſiſt of a platter or diſh, made of wood or bark, and ſix round or ſquare, but flat pieces of metal, wood, or ſtone, whoſe ſides or ſurfaces are of different colours. Theſe are put into the diſh; and, after being for ſome time ſhaken together, are thrown into the air, and received again in the diſh, with conſiderable dexterity; when, by the number that are turned up of the ſame mark or colour, the game is regulated. If there ſhould be equal numbers, the throw is not reckoned; if two or four, the platter changes hands.

"On the 13th, one of the people came to me, and preſented in himſelf a curious example of Indian ſuperſtition. He requeſted me to furniſh him with a remedy that might be applied to the joints of his legs and thighs, of which he had, in a great meaſure, loſt the uſe for five winters. This affliction he attributed to his cruelty about that time; when, having found a wolf with two whelps in an old beaver lodge, he ſet fire to it and conſumed them." P. 141.

In the firſt part of their progreſs, the ſcenery is repreſented as uncommonly beautiful; groves in every ſhape, enlivened by

by vaſt herds of elks and buffaloes with their young; and they occaſionally met with ſome of the Beaver Indians. They paſſed alſo ſeveral rivers, which fall into the Great Peace River. With various interruptions, difficulties, and dangers, the author made his way to the Rocky Mountains, where the Peace River takes its riſe; and beyond this place, it is really wonderful that an attempt at any further progreſs ſhould have been made. But Mr. M. ſeems to have poſſeſſed all the neceſſary qualifications for ſuch an enterpriſe; intrepidity not to be daunted; a firmneſs of temper, which enabled him to combat and to conquer the murmurs and diſcontents of his companions; and a perſeverance which, where there exiſted any phyſical poſſibility of ſucceſs, could not fail of obtaining it. Here alſo he loſt the book which contained the courſes of the voyage. A ſhort deſcription of the ſavages who were ſeen in this diſtrict, where no white people had ever before appeared, may a little diverſify the dryneſs of our narrative.

" They are low in ſtature, not exceeding five feet ſix or ſeven inches; and they are of that meagre appearance which might be expected in a people whoſe life is one ſucceſſion of difficulties in procuring ſubſiſtence. Their faces are round, with high cheek bones; and their eyes, which are ſmall, are of a dark brown colour: the cartilage of their noſe is perforated, but without any ornaments ſuſpended from it; their hair is of dingy black, hanging looſe and in diſorder over their ſhoulders, but irregularly cut in the front, ſo as not to obſtruct the ſight; their beards are eradicated, with the exception of a few ſtraggling hairs, and their complexion is a ſwarthy yellow.

" Their dreſs conſiſts of robes, made of ſkins of the beaver, the ground-hog, and the rein-deer, dreſſed in the hair, and of the mooſe-ſkin without it. All of them are ornamented with a fringe; while ſome of them have taſſels hanging down the ſeams; thoſe of the ground-hog are decorated, on the fur ſide, with the tails of the animals, which they do not ſeparate from them. Their garments they tie over the ſhoulders, and faſten them round the middle with a belt of green ſkin, which is as ſtiff as horn. Their leggins are long; and, if they were topped with a waiſtband, might be called trowſers: they, as well as their ſhoes, are made of dreſſed mooſe, elk, or rein-deer ſkin. The organs of generation they leave uncovered.

" The women differ little in their dreſs from the men, except in the addition of an apron, which is faſtened round the waiſt, and hangs down to the knees. They are in general of a more luſty make than the other ſex, and taller in proportion, but infinitely their inferiors in cleanlineſs. A black artificial ſtripe croſſes the face beneath the eye, from ear to ear, which I firſt took for ſcabs, from the accumulation of dirt on it. Their hair, which is longer than that of the men, is divided, from the forehead to the crown, and drawn back in long

platts

plaits behind the ears. They have alſo a few white beads, which they get where they procure their iron: they are from a line to an inch in length, and are worn in their ears, but are not of European manufacture. Theſe, with bracelets made of horn and bone, compoſe all the ornaments which decorate their perſons. Necklaces of the griſly or white bear's claws are worn excluſively by men.

"Their arms conſiſt of bows, made of cedar, ſix feet in length, with a ſhort iron ſpike at one end, and ſerve occaſionally as a ſpear. Their arrows are well made, barbed and pointed with iron, flint ſtone, or bone; they are feathered, and from two to two feet and an half in length. They have two kinds of ſpears, but both are double-edged, and of well-poliſhed iron: one of them is about twelve inches long and two wide; the other, about half the width and two thirds of the length; the ſhafts of the firſt are eight feet in length, and the latter ſix. They have alſo ſpears made of bone. Their knives conſiſt of pieces of iron, ſhaped and handled by themſelves. Their axes are ſomething like our adze, and they uſe them in the ſame manner as we employ that inſtrument. They were indeed furniſhed with iron in a manner that I could not have ſuppoſed; and plainly proved to me, that their communication with thoſe who communicate with the inhabitants of the ſea-coaſt cannot be very difficult: and, from their ample proviſion of iron weapons, the means of procuring it muſt be of a more diſtant origin than I had at firſt conjectured.

"They have ſnares, made of green ſkin, which they cut to the ſize of ſturgeon twine, and twiſt a certain number of them together; and though, when completed, they do not exceed the thickneſs of a cod-line, their ſtrength is ſufficient to hold a mooſe-deer: they are from one and an half to two fathoms in length. Their nets and fiſhing-lines are made of willow-bark and nettles; thoſe made of the latter are finer and ſmoother than if made with hempen thread. Their hooks are ſmall bones, fixed in pieces of wood ſplit for that purpoſe, and tied round with fine watape, which has been particularly deſcribed in the former voyage. Their kettles are alſo made of watape, which is ſo cloſely woven, that they never leak; and they heat water in them by putting red-hot ſtones in it. There is one kind of them made of ſpruce-bark, which they hang over the fire, but at ſuch a diſtance as to receive the heat without being within reach of the blaze; a very tedious operation. They have various diſhes of wood and bark; ſpoons of horn and wood, and buckets; bags of leather and net work, and baſkets of bark, ſome of which hold their fiſhing-tackle, while others are contrived to be carried on the back. They have a brown kind of earth in great abundance, with which they rub their cloaths, not only for ornament but utility, as it prevents the leather from becoming hard after it has been wetted. They have ſpruce-bark in great plenty, with which they make their canoes; an operation that does not require any great portion of ſkill or ingenuity, and is managed in the following manner.—The bark is taken off the tree, the whole length of the intended canoe, which is commonly about eighteen feet, and is ſewed with watape at both ends; two laths are then laid, and fixed along the edge of the bark, which forms the gunwale; in theſe are fixed the bars, and againſt them bear the

ribs

ribs or timbers, that are cut to the length, to the which the bark can be ſtretched; and, to give additional ſtrength, ſtrips of wood are laid between them: to make the whole water-tight, gum is abundantly employed. Theſe veſſels carry from two to five people. Canoes of a ſimilar conſtruction were uſed by the Beaver-Indians within theſe few years; but they now very generally employ thoſe made of the bark of birch tree, which are by far more durable. Their paddles are about ſix feet long, and about one foot is occupied by the blade, which is in the ſhape of an heart. Previous to our departure, the natives had caught a couple of trout, of about ſix pounds weight, which they brought me, and I paid them with beads. They likewiſe gave me a net made of nettles, the ſkin of a mooſe-deer dreſſed, and a white horn in the ſhape of a ſpoon, which reſembles the horn of the buffalo of the Copper-Mine River; but their deſcription of the animal to which it belongs does not anſwer to that. My young men got two quivers of excellent arrows, a collar of white bears' claws, of a great length, horn bracelets, and other articles, for which they received an ample remuneration." P. 204.

The ſixth Chapter becomes of peculiar intereſt. Arrived at the termination of their voyage on the Peace River, how were they to diſcover the Great River, of which they had ſuch indiſtinct notions, which was to lead them further? This, however, they effected, after various dangers and difficulties, and indeed after the moſt wonderful eſcape from deſtruction. They had to cut roads through woods; they had to paſs moraſſes; and, in the midſt of their perils, their guide deſerted. On June the 18th, they entered the New River, along which they were driven by a ſtrong current. In their progreſs they met with natives, who informed them, that the River ran towards the mid-day ſun, and that at its mouth white people were building houſes. They however endeavoured ſtrongly to diſſuade them from proceeding to the ſea, as they would certainly be ſacrificed by the ſavage ſpirit of their neighbours. After a new ſucceſſion of dangers, it was found neceſſary to change the plan of the journey; and, returning up the River, proceeded to build another canoe. The diſtreſſed and diſtracted ſtate of the author's mind at this eventful period can hardly be imagined; finding it impoſſible to purſue his purpoſe by means of this River, and perfectly uncertain whether with more ſafety or certainty he could accompliſh it by proceeding by the inland communication to the weſt. His reſolution, however, was undaunted, and he prevailed on his companions to perſevere alſo. The ninth Chapter details the progreſs of the party up the River, with their preparations to proceed by land, after building a canoe againſt their return. The journey, of courſe, now becomes of increaſing intereſt;

every day and every hour preſents new people, manners, country, and cauſes of alarm. Population increaſed as they advanced; and the ſhort extract which follows may ſerve as an account of the manners of theſe tribes.

"At an early hour this morning I was again viſited by the chief in company with his ſon. The former complained of a pain in his breaſt; to relieve his ſuffering, I gave him a few drops of Turlington's balſam on a piece of ſugar; and I was rather ſurpriſed to ſee him take it without the leaſt heſitation. When he had taken my medicine, he requeſted me to follow him, and conducted me to a ſhed, where ſeveral people were aſſembled round a ſick man, who was another of his ſons. They immediately uncovered him, and ſhewed me a violent ulcer in the ſmall of his back, in the fouleſt ſtate that can be imagined. One of his knees was alſo afflicted in the ſame manner. This unhappy man was reduced to a ſkeleton, and from his appearance was drawing near to an end of his pains. They requeſted that I would touch him, and his father was very urgent with me to adminiſter medicine; but he was in ſuch a dangerous ſtate, that I thought it prudent to yield no further to the importunities than to give the ſick perſon a few drops of Turlington's balſam in ſome water. I therefore left them, but was ſoon called back by the loud lamentations of the women, and was rather apprehenſive that ſome inconvenience might reſult from my compliance with the chief's requeſt. On my return I found the native phyſicians buſy in practiſing their ſkill and art on the patient. They blew on him and then whiſtled; at times they preſſed their extended fingers, with all their ſtrength on his ſtomach: they alſo put their fore fingers doubled into his mouth, and ſpouted water from their own with great violence into his face. To ſupport theſe operations, the wretched ſufferer was held up in a ſitting poſture; and when they were concluded, he was laid down and covered with a new robe made of the ſkin of a lynx. I had obſerved that his belly and breaſt were covered with ſcars, and I underſtood that they were cauſed by a cuſtom prevalent among them of applying pieces of lighted touch-wood to their fleſh, in order to relieve pain or demonſtrate their courage. He was now placed on a broad plank, and carried by ſix men into the woods, where I was invited to accompany them. I could not conjecture what would be the end of this ceremony, particularly as I ſaw one man carry fire, another an axe, and a third dry wood. I was indeed, diſpoſed to ſuſpect that, as it was their cuſtom to burn the dead, they intended to relieve the poor man from his pain, and perform the laſt ſad duty of ſurviving affection. When they had advanced a ſhort diſtance into the wood, they laid him upon a clear ſpot, and kindled a fire againſt his back, when the phyſician began to ſcarify the ulcer with a very blunt inſtrument, the cruel pain of which operation the patient bore with incredible reſolution. The ſcene afflicted me, and I left it." P. 331.

The eleventh Chapter brings us to the concluſion of this extraordinary adventure. The voyage was continued along the River with great rapidity, till they came to a fall, where

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it was deemed expedient to leave the canoe. The inhabitants received them with kindneſs; and they proceeded, from village to village, till, on the 19th of July, they came in ſight of an arm of the ſea. In our former account of this volume, we expreſſed ſome ſurpriſe at the cold, and indeed indiſtinct, manner in which the traveller communicated to his readers the event of his arrival at the Frozen Ocean. It ſeems ſtill more extraordinary, that, having accompliſhed an undertaking of far greater peril, and involving far more important conſequences, we perceive no ſymptoms of exultation or triumph; but are briefly informed, "From theſe houſes I could perceive the termination of the river, and its diſcharge into a narrow arm of the ſea." The following ſhort extract ſeems neceſſary to elucidate the author.

Sunday 21. "At forty minutes paſt four this morning it was low water, which made fifteen feet perpendicular height below the high-water mark of laſt night. Mr. Mackay collected a quantity of ſmall muſcles which we boiled. Our people did not partake of this regale, as they are wholly unacquainted with ſea ſhell-fiſh. Our young chief being miſſing, we imagined that he had taken flight, but as we were preparing to depart, he fortunately made his appearance from the woods, where he had been to take his reſt after his feaſt of laſt night. At ſix we were upon the water when we cleared the ſmall bay, which we named Porcupine Cove, and ſteered weſt-ſouth-weſt for ſeven miles, we then opened a channel about two miles and an half wide at ſouth-ſouth-weſt, and had a view of ten or twelve miles into it. As I could not aſcertain the diſtance from the open ſea, and being uncertain whether we were in a bay or among inlets and channels of iſlands, I confined my ſearch to a proper place for taking obſervation. We ſteered therefore, along the land on the left, weſt-north-weſt, a mile and an half; then north-weſt one fourth of a mile, and north three miles to an iſland; the land continuing, run north-north-weſt, then along the iſland ſouth-ſouth-weſt half a mile, weſt a mile, weſt a mile and a half, and from thence directly acroſs to the land on the left (where I had an altitude) ſouth-weſt three miles*. From this poſition, a channel, of which the iſland we left appeared to make a check, bears north by eaſt.

"Under the land we met with three canoes with fifteen men in them, and laden with their moveables, as if proceeding to a new ſituation, or returning to a former one. They manifeſted no kind of miſtruſt or fear of us, but entered into converſation with our young man, as I ſuppoſed, to obtain ſome information concerning us. It did not appear that they were the ſame people as thoſe we had lately ſeen, as they ſpoke the language of our young chief with a different accent. They then examined every thing we had in our canoe with an air of indifference and diſdain. One of them in particular made me under-

"* The Cape or Point Menzies of Vancouver."

ſtand, with an air of inſolence, that a large canoe had lately been in this bay, with people in her like me, and that one of them whom he called *Macubah*, had fired on him and his friends, and that *Benſins* had ſtruck him on the back, with the flat part of his ſword. He alſo mentioned another name, the articulation of which I could not determine. At the ſame time he illuſtrated theſe circumſtances by the aſſiſtance of my gun and ſword; and I do not doubt but he well deſerved the treatment which he deſcribed. He alſo produced ſeveral European articles, which could not have been long in his poſſeſſion. From his conduct and appearance, I wiſhed very much to be rid of him, and flattered myſelf that he would proſecute his voyage, which appeared to be in an oppoſite direction to our courſe. However, when I prepared to part from them, they turned their canoes about, and perſuaded my young man to leave me, which I could not prevent. We coaſted along the * land at about weſt-ſouth-weſt for ſix miles, and met a canoe with two boys in it, who were diſpatched to ſummon the people on that part of the coaſt to join them. The troubleſome fellow now forced himſelf into my canoe, and pointed out a narrow channel on the oppoſite ſhore, that led to his village, and requeſted me to ſteer towards it, which I accordingly ordered. His importunities now became very irkſome, and he wanted to ſee every thing we had, particularly my inſtruments, concerning which he muſt have received information from my young man. He aſked for my hat, my handkerchief, and in ſhort, every thing that he ſaw about me. At the ſame time he frequently repeated the unpleaſant intelligence that he had been ſhot at by people of my colour. At ſome diſtance from the land a channel opened to us, at ſouth-weſt by weſt, and pointing that way, he made me underſtand that *Macubah* came there with his large canoe. When we were in mid-channel, I perceived ſome ſheds, or the remains of old buildings, on the ſhore; and as, from that circumſtance, I thought it probable that ſome Europeans might have been there, I directed my ſteerſman to make for that ſpot. The traverſe is upwards of three miles north-weſt.

"We landed, and found the ruins of a village in a ſituation calculated for defence. The place itſelf was overgrown with weeds, and in the centre of the houſes there was a temple, of the ſame form and conſtruction as that which I deſcribed at the large village. We were ſoon followed by ten canoes, each of which contained from three to ſix men. They informed us that we were expected at the village, where we ſhould ſee many of them. From their general deportment I was very apprehenſive that ſome hoſtile deſign was meditated againſt us, and for the firſt time I acknowledged my apprehenſions to my people. I accordingly deſired them to be very much upon their guard, and to be prepared if any violence was offered to defend themſelves to the laſt.

"We had no ſooner landed than we took poſſeſſion of a rock, where there was not ſpace for more than twice our number, and which admitted of our defending ourſelves with advantage, in caſe we ſhould

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"* Named by Vancouver King's Iſland."

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be attacked. The people in the three firſt canoes were the moſt troubleſome, but after doing their utmoſt to irritate us, they went away. They were however no ſooner gone, than an hat, an handkerchief, and ſeveral other articles were miſſing. The reſt of our viſitors continued their preſſing invitation to accompany them to their village, but finding our reſolution to decline them was not to be ſhaken, they about ſun-ſet relieved us from all further importunities by their departure.

"Another canoe however ſoon arrived, with ſeven ſtout well-looking men. They brought a box, which contained a very fine ſea-otter ſkin, and a goat-ſkin, that was beautifully white. For the former they demanded my hanger, which as may well be ſuppoſed could not be ſpared in our preſent ſituation, and they actually refuſed to take a yard and an half of common broad cloth, with ſome other articles, for the ſkin, which prove the unreflecting improvidence of our European traders. The goat-ſkin was ſo bulky that I did not offer to purchaſe it. Theſe men alſo told me, that *Macubah* had been there, and left his ſhip behind a point of land in the channel, ſouth-weſt from us; from whence he had come to their village in boats which theſe people repreſented by imitating our manner of rowing. When I offered them what they did not chooſe to accept for the otter-ſkin, they ſhook their heads, and very diſtinctly anſwered, "no, no." And to mark their refuſal of any thing we aſked from them, they emphatically employed the ſame Britiſh monoſyllable. In one of the canoes which had left us, there was a ſeal, that I wiſhed to purchaſe, but could not perſuade the natives to part with it. They had alſo a fiſh, which I now ſaw for the firſt time, it was about eighteen inches in length, of the ſhape and appearance of a trout, with ſtrong ſharp teeth. We ſaw great numbers of the animals which we had taken for ſea-otters; but I was now diſpoſed to think that a great part of them, at leaſt, muſt have been ſeals." P. 343.

The circumſtances of the traveller's return to Fort Chepewyan need not detain us longer, than to congratulate our countrymen on the ſucceſs of ſo vaſt and important an undertaking. Doubts, we have before intimated, have been excited, whether the author actually arrived at the Great South Sea; or whether he only came to an archipelago, beyond which was a continent extending to the Pacific Ocean. We have no ſcruple in aſſerting our belief, that all which was undertaken was performed. We have heard, that Mr. Mackenzie, before he entered on this perilous adventure, took conſiderable pains to accompliſh himſelf in ſuch philoſophical knowledge as was eſſential to enable him to determine the actual ſituation of places, by taking obſervations and altitudes. By theſe he aſcertained himſelf to be at the Point Menzies of Vancouver, at King's Iſland, and in the creek of Vancouver's Caſcade Canal. His altitude, by an artificial horizon, gave 52° 21′ 33″, and by the natural horizon, 52° 20′ 48″ north latitude.

Sauer,

Sauer, who went with Billings from Kamſchatka to the north-weſt coaſt of America, and ſpent ſome time at Prince William's Sound, was informed by the natives, that beyond that continent there was an archipelago, containing a great number of iſlands, and waſhing the ſhores of a ſtill larger continent. But Sauer does not appear to have taken any obſervation.

Again, from this narrative it is evident, that the natives whom Mackenzie ſaw at the termination of his journey were not unacquainted with white men; which appears both from their behaviour and from ſome of their expreſſions; and no one has ever preſumed to queſtion this writer's claim to integrity. He tells us, he obſerved an emerſion of Jupiter's third and of Jupiter's firſt ſatellite. The firſt gave 8° 32′ 21″, the latter 8° 31′ 48″ difference of longitude. The mean is 8° 32′ 2″, which is equal to 128. 2. weſt of Greenwich. The reſult of this diſcovery is, that a communication, either north-eaſt or north-weſt, from the Atlantic to the Pacific Ocean is not practicable, but the exiſtence of one through the continent is deciſively aſcertained. How far the improvement of this deſerves the patronage of government, is not for us to determine. The author propoſes a junction between the merchants of Canada and the Hudſon's Bay Company; if one of the parties ſhould, from jealous or other motives, refuſe this accommodation, it certainly does not appear why either ſhould not be at liberty to proſecute its advantage alone. As far as we are able to judge from the premiſes, if the advantages held out by Mackenzie ſhall be purſued, the Ruſſians, and all other nations, will be excluded from the fur-trade of North America, except indeed from a very ſmall portion. To the fiſhing alſo, in both the Pacific and Atlantic Oceans, Britiſh adventurers would have acceſs, with evidently ſuperior advantages; and what is now occupied by American ſpeculatiſts, by their exchange at Canton for the produce of China, of the ſkins they obtain on the north-weſt coaſts of America would, under a commercial ſyſtem regulated and protected by the Britiſh Government, fall almoſt excluſively into the hands of our countrymen. There are two Maps, one of which, namely, the Map of North America, is remarkably well executed. There is alſo a well-engraved head of the author.

ART. IX. *The Elements of Aſtronomy; deſigned for the Uſe of Students in the Univerſity. By the Rev. S. Vince, A. M. F. R. S. Plumian Profeſſor of Aſtronomy and Experimental Philoſophy. In One Volume.* 8vo. 6s. Deighton.

WE have before reviewed a learned and valuable work of this author, upon the ſame ſubject, in two volumes, 4to.* The preſent book (the ſixth and laſt of the ſcientific collection lately examined†) is an abridgment of that, with ſuch additions as he judged neceſſary to render it a proper elementary book for ſtudents; and we think it a work extremely well calculated for the purpoſe intended. Before the publication of the above-mentioned treatiſe, we had nothing in the language proper to form an aſtronomer; the practical methods of performing all the operations were no where to be found; but here we have every thing, both in the theory and practice, which can be deemed neceſſary; and the work now before us is a very proper ſelection for the teaching of all the elementary parts of aſtronomy.

The book begins with definitions, accompanied with ſuch figures as are neceſſary for the better underſtanding of them. Then follows the doctrine of the ſphere, in which the author has entered into a very full and clear explanation of every thing relative to the ſubject. The different lengths of days and nights; the cauſes of ſummer and winter; the different ſituations of the Sun at the times of riſing and ſetting, at different times of the year; the appearances of the heavens, and of the motions of the bodies in the ſolar ſyſtem, to the inhabitants of the different parts of the earth; the cauſes of the different degrees of heat at different times of the year; the method of meaſuring the circumference of the earth; a variety of problems in ſpherical trigonometry, for finding the time of the Sun's riſing; the time from his altitude; the time of the ſhorteſt twilight, &c. &c. the principles of dialling explained, by ſuppoſing the axis of the earth to be a gnomon; and how to find a meridian line: all theſe matters are ſo fully explained, that we conceive they muſt be intelligible to an attentive reader. The next ſubject treated of is, indeed, the foundation of all aſtronomy, that is, to determine the places of all the fixed ſtars in the heavens, in order, that by a reference to them as ſo many fixed points, the ſituation of the bodies in our ſyſtem may at any time be determined. The poſitions of

* Brit. Crit. vol. xvii. pp. 46 and 239. † See our laſt. p. 533.

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all the bodies are found by finding their right aſcenſions and declinations. The practical method of finding the right aſcenſion by the tranſit inſtrument, and a clock adjuſted to ſidereal time, is here very clearly explained. The principal difficulty lies in aſcertaining the right aſcenſion of ſome one fixed ſtar, in order to compare the others with it. The method of doing this was given by Mr. Flamſtead; and of this Mr. Vince has entered into a very full explanation. The principle is, to compare the right aſcenſion of the ſtar with that of the Sun when near the equinoxes, the Sun having the ſame declination at each time; but as the equinoctial points go backwards, as there is a mutation of the earth's axis, and as the apparent place of a ſtar changes from the aberration of light, all theſe muſt be allowed for, by conſidering how much they have varied in the interval of the obſervations. As the right aſcenſion is found by means of a clock, and the clock muſt be ſubject to err, the author has explained the method of finding the error, that is, by comparing the right aſcenſions of certain fixed ſtars whoſe right aſcenſions are known, with the right aſcenſions as ſhown by the clock, and the difference, if there be any, ſhows the error of the clock. Theſe obſervations repeated every day, you get the rate at which the clock gains or loſes. The right aſcenſions of the heavenly bodies being thus aſcertained, the next thing is to find the declinations, and this is done by obſerving their altitudes with an aſtronomical quadrant when they are upon the meridian, and correcting them for parallax and refraction; and then the difference of the altitudes ſo corrected, and the complement of the latitude, is the declination. The right aſcenſion and declination being determined, the latitude and longitude may be deduced from them by ſpherical trigonometry; and for this purpoſe, a rule was given by Dr. Maſkelyne, which is here demonſtrated. The Profeſſor has, in the ſecond edition of this work, rendered all his rules for computation very uſeful, by adapting them to a logarithmic computation.

Having thus explained the practical methods of determining the place of any body in the heavens, he proceeds to the conſideration of another circumſtance of great importance, that is, the irregularity of time as meaſured by the Sun, on which account, the time when the Sun comes to the meridian differs from twelve o'clock by the clock, and this difference is called the equation of time. The firſt correct rule for computing the equation of time was publiſhed by Dr. Maſkelyne, of which a demonſtration is here given by Mr. Vince. In order to find the equation of time, the clock and the Sun muſt be ſet off at ſome one given point of time; theſe correſponding poſitions are given by the author, and thence the method

of computing the equation, which is, "the difference of the Sun's true right aſcenſion, and its mean longitude corrected by the equation of the equinoxes in right aſcenſion." To make this rule clear, an example is given, with the computation at full length. The methods of finding the length of the year, the preceſſion of the equinoxes, and obliquity of the ecliptic, are next explained, and the actual methods given by which all theſe are determined. The length of the year is found to be 365 d. 5 h. 48′. 48″; the obliquity of the ecliptic for 1769, 23°. 28′. 8″½, and the diminution at the rate of 50″ in 100 years; the two laſt as determined by Dr. Maſkelyne. The laſt reſult is found to agree very well with the theory. The difference of the places of a body in the heavens, ſeen from the centre and ſurface of the earth, or the diurnal parallax, is very fully treated of; the method of finding the parallax of the Moon or planets, in latitude and longitude, is explained at great length, with an example of the computation of the Moon's parallax, a problem of great uſe in the computation of ſolar eclipſes. All the different parts of the rule are reduced to a logarithmic calculation. The Moon's horizontal parallax at her mean diſtance, is ſtated at 57′. 24″. for the latitude of Paris; and the mean equatorial parallax at 57′. 11″. 4; and hence, the magnitude of the Moon is to that of the earth, as 1 to 49 nearly. The refraction of the rays of light through the atmoſphere, cauſes the apparent place of a body to differ from its true place. The practical method of finding this difference is here given, with examples. It is ſhown, that the refraction varies as the tangent of the zenith diſtances, very nearly, except when the object is near the horizon. From refraction ariſes twilight, and the oval figure which the Sun and Moon put on, when they are very near the horizon, where the difference of their apparent diameters is 4′. 54″. according to this author.

The next Chapter is upon the Syſtem of the World, in which the Profeſſor has ſtated ſome very ſtrong and concluſive arguments in defence of the Copernican Syſtem, with the objections againſt all the others; and concludes with this obſervation, that "the harmony of the whole is as ſatisfactory a proof of the truth of this (the Copernican) ſyſtem, as the moſt direct demonſtration could be." He next proceeds to give an account of Kepler's three great diſcoveries, which are the foundation of all aſtronomy; 1ſt, that each planet deſcribes about the Sun, equal areas in equal times; 2d, that they all deſcribe ellipſes about the Sun, having the Sun in their focus; 3d, the ſquares of the periodic times are as the cubes of their mean diſtances from the Sun. The progreſs of theſe diſcoveries is traced, and forms a very curious ſubject of enquiry. It is

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further obſerved, that Kepler ſpeaks of gravity as a power which is mutual between all bodies; and that the tides ariſe from the gravity of the waters towards the moon. The reader will find all theſe diſcourſes in his great work, entitled, "de Motibus Stellæ Martis." The next Chapter is a very important one, containing the theory of the motion of a body in an ellipſe about the focus, with practical rules for computing the places of the planets at any time, as ſeen from the Sun; together with the method of finding the hourly motion of a planet in its orbit. The times of the conjunctions and oppoſitions of the planets, and a determination of their mean motions, form the next ſubject of enquiry: and the rules are illuſtrated with examples. Having determined the mean motions of the planets, the author proceeds to ſhow the method of finding the greateſt equation, the eccentricity, and places of the aphelia of the orbits. The problem is this: "given the length and poſition of three lines drawn from the focus of an ellipſe, to determine the ellipſe." A geometrical ſolution is firſt given, with an example of Mercury; and then it is alſo ſolved analytically. Practical rules and examples are next given for finding the nodes and inclination of the orbits of the planets. Theſe determinations contain every thing neceſſary for computing the places of the planets in their orbits; but, to facilitate the operations, aſtronomers have conſtructed tables of their motions, by which their places may at any time be very readily found. The apparent motions of the planets are next conſidered. All the various rules are given for computing the points where they are ſtationary; when they are direct, and when retrograde; what is the quantity of their illuminated ſurface next to the earth; what is the time from conjunction to conjunction; and a ſolution of the problem, to find the poſition of Venus when brighteſt.

The Moon's motion, from obſervation, and its various phænomena, form the ſubject of the next Chapter. Here is contained, a determination of the place of the Moon's node, the inclination of the orbit, the mean motion, the motion of the apogee, the phaſes of the Moon, her libration, the altitude of her mountains, the phænomenon of the harveſt Moon, and of the horizontal Moon; all theſe intereſting matters, the reader will find very fully and clearly explained. In reſpect, however, to the latter circumſtance, the author profeſſes himſelf not ſatisfied with any of the ſolutions; and we agree with him, that there are certainly ſtrong objections to them all, nor do we know of any thing which is ſatisfactory upon the ſubject. The rotation of the Sun and planets are determined from the ſpots upon their ſurfaces; and here the nature of the ſolar ſpots are conſidered. M. de la Lande ſuppoſes, that they are the tops of opaque

rocks, ſtanding up above the ſurface of the Sun, which is covered with a liquid fire; but Dr. Wilſon thinks they are excavations in the luminous matter of the Sun, the bottom of which forms the umbra. Dr. Halley conjectured, that the ſpots are formed in the atmoſphere of the Sun. Dr. Herſchel ſuppoſes the Sun to be an opaque body; and that we ſometimes ſee a ſmall part of it through his atmoſphere, which cauſes the ſpots. Beſides the dark ſpots, there are alſo bright ſpots, called *faculæ*, *lucili*, &c. and theſe abound in the neighbourhood of the ſpots, or where ſpots have recently been. The ſatellites of Jupiter and Saturn are next treated of; and here the author has given the methods of finding their periodic times and diſtances, the nature of their eclipſes and occultations, the ſituations of their orbits; and obſerves, from Dr. Herſchel, that the ſatellites of Jupiter all revolve about their axes in the ſame time that they revolve about their primary. M. Caſſini had obſerved the ſame of the fifth ſatellite of Saturn. That theſe ſhould be under the ſame law as that of the Moon about the Earth, that of turning always the ſame face towards the Earth, is indeed a very ſtriking circumſtance. The Georgian planet has ſix ſatellites; and it is very remarkable, that their orbits are nearly perpendicular to the orbit of their primary. The nature and appearances of Saturn's ring are next given, from the lateſt obſervations of Dr. Herſchel. The aberration of light in the fixed ſtars, one of the moſt delicate and beautiful diſcoveries ever made in aſtronomy, is explained by the author with great clearneſs and accuracy; and new inveſtigations are given, for finding the aberration in latitude, longitude, right aſcenſion, and declination. With the inveſtigation of the two firſt, we were particularly pleaſed, as the figure is ſo perfect a repreſentation of all the circumſtances which take place; generally, the ellipſe of aberration is detached from its place in the heavens; and thus it is extremely difficult for the reader to get a clear idea of the effect produced.

The doctrine of ſolar and lunar eclipſes is next explained. The author firſt ſhows the method of determining whether there will be a lunar eclipſe, and then gives the rules for computing it. In reſpect to ſolar eclipſes, he ſhows how, to ſpectators on different parts of the earth, and at different diſtances of the earth from the moon, there may be no eclipſe, a partial, a total, or an annular eclipſe: this is made very clear, from the inſpection of one figure. The ecliptic limits are next determined; and thence, the method of finding whether there may or will not be a ſolar eclipſe. The principles of calculating an eclipſe of the Sun are next explained;

plained; and here the author has entered into a very full explanation of all the particulars of the computation, and how the beginning and end may be obtained with as great accuracy as the tables will admit. He firſt ſhows how to find the time nearly, which is all that is given in the common treatiſes of aſtronomy; and then explains the method of correcting it by a ſecond ſuppoſition. Good obſervations of an eclipſe, compared with the time accurately computed, furniſh the means of correcting the lunar tables. As there are not many perſons who have had an opportunity of ſeeing a total ſolar eclipſe, the phænomena which attended that on April 22, 1715, are here given. This ſubject is concluded with ſtating the limits of the greateſt and leaſt number of ſolar and lunar eclipſes which may happen in a year; and that more happen of the Sun than of the Moon, in the ratio of 3 to 2 nearly. By the tranſit of Venus or Mercury, but more nearly by that of the former than the latter, over the Sun's diſc, the Sun's parallax may be determined. The method here given was communicated to the author by Dr. Maſkelyne; and, from the reſult of the obſervations made at Wardus and Otaheite, the Sun's mean parallax is found to be $8\frac{1}{4}''$. Hence, the radius of the Earth: the mean diſtance of the Sun from the Earth :: ſin. $8\frac{1}{4}''$: rad. :: 1 : 23375. The nature and motion of comets are next conſidered. Theſe bodies revolve in very eccentric ellipſes about the Sun in the focus; and, as a ſmall part of an eccentric ellipſe about the perihelion differs but little from a parabola, for the eaſe of calculation, a parabolic orbit is aſſumed, which will give all the elements, except the major axis and periodic time, to a ſufficient degree of accuracy. Dr. Halley foretold the return of that in 1759, which is the only one whoſe periodic time is known. But theſe calculations, which are extremely long and difficult, fall not within the plan of an elementary treatiſe. In reſpect to the nature of the tails of comets, the author agrees with Dr. Hamilton, that they are of an electrical nature. According to the beſt accounts, no leſs than 500 comets have been ſeen. The next Chapter is upon the fixed ſtars; in which the author has deſcribed every thing which is known or has been obſerved of thoſe bodies; together with an account of the conſtellations, and the proper motions which many of them are found to have. Here he has alſo taken occaſion to deſcribe the *zodiacal light*, being a pyramid of light which ſometimes appears in the morning before ſun-riſe, and in the evening after ſun-ſet: and the work concludes with a Chapter upon the different methods of finding the longitude of places upon the Earth's ſurface. Theſe are, 1ſt, the lunar method; 2ndly, by a time-

a time-piece; 3dly, by eclipſes of the Moon, or of Jupiter's ſatellites. Theſe are all very clearly explained; and exămples are added, in order that the reader may meet with no difficulty. Thus have we given an account of this valuable elementary treatiſe of aſtronomy; and we will venture to ſay, without fear of contradiction, that it is the only work we have (the complete ſyſtem from which it is taken excepted) in which the ſcience of aſtronomy is entirely taught upon its true practical principles.

This volume concludes the work publiſhed by Mr. Profeſſor Vince and Mr. Wood, for the uſe of ſtudents in the Univerſity. We think it admirably well adapted to the purpoſes for which it was more particularly intended; and, being compriſed in a moderate compaſs, and to be had at a ſmall expence, it cannot fail to be a very valuable publication for the uſe of every one who wiſhes to acquire an accurate knowledge of the principles of mathematics and natural philoſophy.

ART. X. *A Treatiſe of the Law relative to Merchant Ships and Seamen: in Four Parts.* 1. *Of the Owners of Merchant Ships.* 2. *Of the Perſons employed in the Navigation thereof.* 3. *Of the Carriage of Goods therein.* 4. *Of the Wages of Merchant Seamen. By Charles Abbott, of the Inner Temple, Barriſter at Law.* 8vo. 9s. E. and R. Brooke, and J. Rider, &c. 1802.

THE author aſſigns as the reaſons for having undertaken the work, that

"it is now more than a century ſince the publication of the work of Molloy, the only Engliſh lawyer who has written on theſe matters. During that period, the law of the country has grown up with its commerce; many intereſting points have been argued by able and eloquent advocates, and decided by learned and enlightened judges; and ſome very important regulations have been introduced by the legiſlature; but very little uſeful addition has been made to the collection of Molloy, either by the ſubſequent editors of his treatiſe, or by the other authors who have written on the ſame topics. Yet the abſence of a general and eſtabliſhed code of maritime law, which almoſt every other European nation poſſeſſes, ſeems to render a collection of the principal points of that law peculiarly neceſſary, both for Engliſh merchants and Engliſh lawyers."

The primary diſtribution of the ſubject by Mr. Abbott does not deviate, in any conſiderable degree, from that adopted by his

his predeceſſor Molloy, where he treats of the ſame ſubject; but the courſe of judicial deciſion in the intervening period, added to Mr. A.'s own reſearches and methodical diſtribution of the ſubordinate parts of his Treatiſe, entitle it to the character and praiſe of an original work.

The author obſerves, reſpecting the materials out of which it is formed, that

"the Treatiſe is compiled, not only from the text writers of our own nation, and the reporters of the deciſions of our own courts, but alſo from the books of the civil law, and from ſuch of the maritime laws of foreign nations, and the works of foreign writers, as I have been able to obtain a knowledge of."

Mr. A. has given ſhort characters of the ſeveral foreign writers to whoſe works he refers; which, as they contain nothing appropriate, might have been omitted without inconvenience to the reader: but he properly remarks, for the information of thoſe who are not of his own profeſſion, into many of whoſe hands this work muſt fall, that

"it ſhould be obſerved, not only of all theſe treatiſes, but alſo of the civil law and the ordinances, without excepting even the ordinance of Oleron (which, being conſidered as the edict of an Engliſh prince, has been received with peculiar attention in the Court of Admiralty) that they have not the binding force or authority of law on this country; and that they are here quoted, ſometimes to illuſtrate principles generally admitted and received; ſometimes to ſhow the opinion of learned perſons, and the rule adopted in maritime nations, upon points not hitherto ſettled by the authority of our own law; and, at other times, to furniſh information, that they may be uſeful to our commercial intercourſe with foreign ſtates."

Mr. A. has arranged his ſubject into a lucid order, and diveſted his language of profeſſional phraſeology. This is very proper, as his work is written for the great body of the commercial world, as well as for his own profeſſion. He would have ſucceeded more effectually in this purpoſe, if he had made his connections a little more viſible, and pointed the reader's attention more cloſely, by a brief abſtract of thoſe matters which the ſeveral ſtatutes enact, and the doubts which have been removed by judicial deciſions. If the work was to be confined to profeſſional men, no objection could be made on this head, eſpecially as a very good Index is ſubjoined to it; but the merchant and the nautical man will require ſomething more. We wiſh to illuſtrate this obſervation to the author, by referring to that part in which he treats of the regiſtry of ſhips, Part I. Chap. ii. beginning at p. 32, ſ. 15.

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The caſes and ſtatutes are abridged with accuracy and judgment, and put the reader beyond the neceſſity of recurrence to the originals. All that induſtry could collect from thoſe works which the author has conſulted, has been done. Theſe ſources have been fully examined, and the reſult is accurately detailed; but Mr. A. has not adventured to explore new regions, or navigate between doubts and difficulties, unleſs where the bold mind and ſcience of others have ſupplied him with charts and ſoundings and beacons, to enable him to ſteer with ſafety. The work contains no freſh caſes of circumſtances which may ariſe in the probable combination of human events, no newly conceived diſtinctions nor original opinions. The author has caught nothing from the ſpirit of *Pothier*, nor the example of Emerigon: but it is to be obſerved in his defence, that it is more eaſy for wiſdom to juſtify the omiſſion in an Engliſh law-book, than for true genius to avoid the temptation to practiſe it.

But the Chapter on *Salvage*, Part III. Chap. x. is particularly defective. Many ſituations and caſes are paſſed by unnoticed which may occur daily. We recommend it to Mr. A. to turn his attention to this part of his work in the next edition; for we are fully perſuaded, that a work ſo uſeful and inſtructive will not only have one, but many future editions in this maritime country.

No general objection can be made to Mr. A.'s ſtyle, but that it is rather too elaborate for his ſubject. It poſſeſſes, however, the beſt qualities of legal language, clearneſs, and preciſion. The compoſition, like that of moſt perſons who are accuſtomed rather to ſpeak than to write, bears ſenſible marks that many paſſages were, as it were, *ſet* in the ſuppoſition of being publicly delivered, inſtead of privately compoſed. They abound with prepoſitions, conjunctions, and relative pronouns, articles, and repetitions of the ſame word. This is thought neceſſary to the ſpeaker, not only becauſe the attention of an audience is more feeble than that of a reader, but becauſe he is leſs able, in the hurry of unpremeditated ſpeech, to give that graceful connection to the diſtinct parts of his ſentences, which he may do in written compoſition.

Thus, to take an inſtance from page 51. When the author is ſpeaking of ſhips built within his Majeſty's dominions, the property of Britiſh ſubjects, he ſays, "*all ſuch ſhips* are *entitled* to be *regiſtered; all ſuch ſhips* are *required* to be *regiſtered;* and *all* are liable to forfeiture if they proceed to ſea without being *regiſtered*. There ſeems neither much room for the diſplay of oratory, nor any great beauty in this anxious repetition, where the object is to enunciate a ſimple fact.

fact. Yet the word "all" is repeated three times, "regiſtered" as many, and "ſuch ſhips" twice, in leſs than three lines and a half.

So page 56. "But even this ſtatute does not require the indorſement to be *recited* in *the bill of ſale;* nor can *it*, when *it* relates to the ſame tranſaction, properly be *recited*, becauſe *it* is in *its* own nature ſubſequent to the execution of *the bill of ſale.* It will, however," &c. "*The bill of ſale*" twice, "*recited*" twice, and "*it*" no leſs than five times, in ſix lines. Mr. A. will find no ſuch examples in the judgments of Sir William Scott; by praiſing which, he diſplays a real taſte for the characteriſtic beauties of judicial eloquence. Indeed the author's zeal for living merit is laudably conſpicuous. Chancellors and Judges, whether chief or puiſne, have the feelings, and look for the rewards, due to men. Honeſt praiſe is one of the richeſt jewels in the crown of excellence; and ought we to withhold the tribute in fear, leſt the offering ſhould be attributed to a ſordid motive by ſome ſurly ſtoic?

ART. XI. ΟΜΗΡΟΥ ΙΛΙΑΣ ΚΑΙ ΟΔΥΣΣΕΙΑ. εξ εργαστηριυ Ακαδημιας της εν Οξονιᾳ. Ετει ᾳω.

Homer's Iliad and Odyſſey, at the Clarendon Preſs, Oxford. 4to. 1801*.

SINCE we have ſeen the plethoric ſtate to which the Iliad of Homer has lately been ſwelled, by the ſuperabundant annotation of Profeſſor Heyne's eight enormous volumes, we are the more inclined to value the ſimplicity of this edition, which profeſſes only to give an accurate text, in a very legible form: "illud unicè in animo habuimus," ſay the editors, "ut Homeri Iliadem et Odyſſeam grandioribus typis qui Lectori nullam faceſſerent moleſtiam, quam accuratiſſimè deſcriptam exhiberemus." In conſequence of this plan, the edition is nearly deſtitute of all accompaniments; except that to the fourth volume is appended the ineſtimable collation of the famous Harleian MS. 5674, by Profeſſor Porſon, extending to 88 pages of cloſe print. In the Iliad we are told, that uſe has been made of a MS. in the library of New College, Oxford, which often widely differs from the common readings, but no leſs remarkably agrees in many places with thoſe of Villoiſon. Some

* The ſhort addreſs to the reader ſays, "Dabamus ex Ædibus Clarendonianis, Mart 27, 1801." The Greek title expreſſes 1800.

paſſages

paſſages the editors profeſs to have amended by theſe aids, "ſed nihil quicquam ſine juſtâ auctoritate." What theſe paſſages are, it is left to the learned to diſcover for themſelves.

This edition is printed with the large Oxford type, ſimilar to that which was uſed for the Λογοι Επιταφιοι, and various other Greek works there publiſhed, and is, of courſe, ſufficiently legible, and, on the large paper, very handſome; but the copies worked off on large paper have no public circulation, being deſtined entirely for preſents; happy they who can obtain ſuch a diſtinction! The ſmall copies, which are for ſale, being printed on a writing paper, make an ill-ſhaped quarto, with a margin too diſproportionately ſmall, even for thoſe who delight not "in a rivulet of text, flowing through a wide meadow of margin." Though the work appears without a name, it is well known to have been printed at the expence, and under the actual ſuperintendence, of three noble brothers, the Marquis of Buckingham, Mr. T. Grenville, and Lord Grenville; not without the occaſional cooperation of one, if not two, very learned prelates, early connected with the ſtudies of that family. The ſmall copies are without ornaments; but the large paper books are decorated with the moſt ſuitable accompaniments. Theſe conſiſt of three plates; the firſt of which is an elegant frontiſpiece, repreſenting the armorial ſhields of the three brothers, appended to a beautiful Corinthian column; alluſive, probably, to the claſſical elegance and majeſty of Homer. On each ſide is a cenſer, pouring out the fumes of incenſe in great abundance, while the ſun blazes from behind the capital of the column, diſſipating clouds of every kind. Below the baſe is written in capitals ΑΔΕΛΦΩΝ. This, without expreſſing it in words, is ſufficiently declaratory of the real editors. The other decorations of the large books are two plates of exquiſite engraving, of two celebrated heads of Homer, the one in Mr. Townley's collection, the other in the Muſeum at Naples. On the former is inſcribed, "Ex Marmore Townleiano," and below, "Almæ Matri Oxonienſi, G. M. B. T. G. G. B. G." The ſecond head has no reference to the collection from which it was taken, but has a dedication at the bottom of the plate, "Gul. Epiſcopo Ceſtr. Joh. Epiſcopo Oxon. G. M. B. T. G. G. B. G." To decide on the reſpective merits of theſe two admirable heads is not eaſy; they are both ſpecimens of the fineſt antique ſculpture; the expreſſion of the Neapolitan head is rather more ſublime, while that of Mr. Townley's is more pleaſing. Both are far ſuperior in ſtyle and execution to the bronze (formerly in the poſſeſſion of Dr. Mead, but now in the Britiſh Muſeum) which was engraved for Pope's Homer.

Without a collation, more accurate than our conſtant employments will allow us to make, we cannot give any exact account of the new readings adopted in the Iliad, which are declared to be very few. Reſpecting the collation of the Harleian MS. by Mr. Porſon, it would be unpardonable to be entirely ſilent. A ſhort but clear account of the MS. is prefixed by the Profeſſor, a few more important particulars of which we ſhall extract.

" Totus primo, ut opinor, uno tenore textus abſolutus eſt; deinde ſcholia addita, eademne an diverſa manu, non certo dixerim. Neque id ſanè multum refert, cum ſatis conſtet unius juſſu et conſilio totum MS. concinnatum eſſe. Pauca quædam bonæ notæ margini inſunt, cæteris recentiora quidem, ut colligo ex liquoris colore, qui eſt ruber flaveſcens, ſed exiguo intervallo recentiora."—" Metri peritiſſimus haud fuiſſe videtur Scholiaſtes; is enim præcipuus eſt emendator; in iis e. g. verbis, quæ vel ſimplex *σ* vel duplex *σσ* pro re admittunt, is ferè ſemper alterum addit, aliquando quidem poſtulante metro, ſæpius verò reſpuente. Hunc codicem decimo tertio ſæculo aſcribit CASLEIUS nec quicquam habeo, quod contradicam. Illud notandum eſt, ſcriptum eſſe, cum jam dubitari cœptum eſſet, utrum iota ad latus an infra poni deberet."

A few ſpecimens of the readings and annotations, will convey an idea of their nature.

" 38. inter lineas *ἡ μασσαλιωτικὴ γρ. πίμψαντε μαίας ἐρικύδεος ἀγλαὸν υἱὸν**. Solus hic locus eſt ubi MS. noſter Maſſilienſem editionem commemorat. Maſſilienſem *Iliadis* editionem aliquoties laudat Euſtathius; ſæpe Scholia a Villoiſone edita. In v. *πίμψανλες* notat Schol. *πίμψαντε δυϊκῶς ἀριστοφάνης καὶ ζηνόδοτος.*"

The following is important; on ver. 275. Od. A. uſually read,

Μητερα, δ' εἴ οἱ θυμὸς ἐφορμᾶσθαι γαμέεσθαι, but here Μητηρ. The learned collator cites the Scholium.

" Μητέρα (an non *μήτηρ*?) *τῇ ἀρχαίᾳ συνηθείᾳ ἐγέγραπτο μᾶρ. τοῦτο ἀγνοήσας τις προσέθηκε τὸ ᾱ.* [Vide Taylor's Civil Law, p. 554, ed. 3.]".

This coincides with the Scholium of Didymus as to the addition of the ᾱ; but his hypotheſis was, that *μᾶτερ* was written inſtead of Μητηρ, in the very old copies, the *η* not being then in uſe, which led an ignorant tranſcriber to make it *μητερα*. There can be no doubt that Μητηρ beſt ſuits the ſenſe. But the preſent Scholium points to a contraction, rather than a difference of orthography.

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* Inſtead of Γαμέειν πίμψαντες εὔσκοπον Αργειφόντην. *Rev.*

" 9

" 94. ἐνὶ μ " μεγαροισιν (ſic). Infra hoc libro 338. ὀθ. ντὸς habet hanc notam adſcriptam; ἀριϛοφάνης ὀθιννητὸς, ὡς τὸ ἐνὶ μεγάροισιν ἀρίϛαρχος δὲ διὰ ενος v̄." Unde liquet jam olim in duas ſectas diviſos eſſe grammaticos, quorum alteri in heroici verſus cæſura ſemper liquidas duplicaverint, alteri non."

In this way, by ſhort annotations, well worthy of his acuteneſs and knowledge, Mr. Porſon illuſtrates the Scholia and readings of this MS. The value of ſuch additions can only be eſtimated by thoſe who know how to eſtimate ſuch a collator. Having thus made the edition known, we ſhall leave it to the further inſpection and attention of the learned.

ART. XII. *Introduction to the New Teſtament, by John David Michaelis, late Profeſſor in the Univerſity of Gottingen, &c. Tranſlated from the Fourth Edition of the German, and conſiderably augmented with Notes, and a Diſſertation on the Origin and Compoſition of the Three Firſt Goſpels. By Herbert Marſh, B. D. F. R. S. Fellow of St. John's College, Cambridge. Vol. III. and IV.* 8vo. Deighton, Cambridge; Rivingtons, London. 1801.

THOUGH we have been occupied, from time to time, with other theological works, we have never loſt ſight of this, the importance of which demands no ſlight degree of attention. It was the peculiar fortune of Profeſſor Michaelis to publiſh a fourth edition of a learned work thirty-eight years after the appearance of the firſt*. In this ſpace, the additions he had made to his original lectures exceeded them in quantity, in the proportion of five to one; and in 1793, the firſt part of this augmented edition was made acceſſible to the Engliſh public by Mr. Marſh, who added very learned and elaborate notes. Of that work, we gave a circumſtantial account in our third volume, p. 601, extended alſo to our fourth, pp. 46 and 170, expreſſing then our wiſh to ſee the tranſlation completed. The demands of the public ſoon exhauſted the copies of the firſt part, which had long been out of print, when it was republiſhed to accompany the preſent continuation. In one reſpect, Mr. Marſh has not yet completed his deſign, the chief part of the notes being to be added at ſome future

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* His firſt edition appeared in 1750, his fourth in 1788. The Engliſh tranſlation of the firſt edition in 1761. Michaelis died in 1791.

time. We have too warmly commended his intermediate occupations* not to acquieſce in this delay; while he was rendering an important ſervice to his country, and to Europe at large, he might be allowed to intermit his theological ſtudies; and the tranſlation of Michaelis would in itſelf be valuable, without the additions of the tranſlator.

Yet the volumes now publiſhed, though they have not their full proportion of notes, are not deſtitute of acceſſions from the hand of the tranſlator. There are notes continued as far as chap. vi. ſect. 7. of the third volume; but on the remainder, and the whole of the fourth volume, there are no notes. To that volume, therefore, and the 7th, 8th, and 9th chapters of the third, we may expect in time Mr. Marſh's further obſervations. The third volume is divided into two parts, the firſt of which contains the tranſlation of nine chapters; the ſecond compriſes the notes, as far as they go, and an original Diſſertation, by Mr. Marſh, "on the Origin and Compoſition of the Three firſt Goſpels." This Diſſertation, containing matter that is at leaſt queſtionable, has given occaſion to a very acute and valuable pamphlet†, of caution to young ſtudents in divinity, againſt too ready an admiſſion of its aſſumptions; and this again has produced a reply from Mr. Marſh, and an augmented edition of the former tract. Michaelis alſo having thrown ſome doubt upon the evidence for the authenticity and inſpiration of the Apocalypſe, in the laſt chapter of his Introduction, this circumſtance has occaſioned another tract, of diſtinguiſhed merit, ſtating the evidence in favour of that book‡. Theſe publications, which have ariſen out of the work on which we are now employed, we have purpoſely delayed to notice till the book itſelf ſhould come before us; leſt we ſhould ſeem to prejudge cauſes of ſuch moment, or to decide too haſtily upon them. Our plan will now be to give an account, firſt of Michaelis's work as here tranſlated, next of the additions made by the tranſlator, and, immediately after, of the pamphlets

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* See our account of Mr. Marſh's work "on the Politics of Great Britain and France." Brit. Crit. vol. xv. p. 170.

† The title is "Remarks on Michaelis's Introduction to the New Teſtament, Vols. III. and IV. tranſlated by the Rev. Herbert Marſh, and augmented with Notes. By way of Caution to Students in Divinity."

‡ This is entitled, "The Evidence for the Authenticity and Divine Inſpiration of the Apocalypſe ſtated; and vindicated from the Objections of the late Profeſſor Michaelis: in Letters addreſſed to the Rev. Herbert Marſh," &c.

now mentioned, which have been occaſioned by this publication.

Thoſe of our readers who are converſant with ſuch works, will recollect, probably, that Mr. Marſh's former publication contained thirteen Chapters, or the whole firſt part of Michaelis's Introduction, with a conſiderable addition of notes. The leading ſubjects of thoſe twelve Chapters were theſe: 1. Of the Title uſually given to the Writings of the New Covenant. 2. Of the Authenticity of the New Teſtament. 3. Of the Inſpiration of the New Teſtament. 4. Of the Language of the New Teſtament. 5. Of the Quotations from the Old Teſtament in the New. 6. Critical Enquiry into the various Readings of the New Teſtament. 7. Critical Review of the Ancient Verſions. 8. Of the Manuſcripts of the New Teſtament. 9. Of the Quotations from the New Teſtament in the Works of Eccleſiaſtical Writers. 10. Conjectural Emendations of the Greek Teſtament. 11. Chronological Account of the Authors who have collected various Readings to the New Teſtament. 12. Of the Editions of the Greek Teſtament. 13. Of the Marks of Diſtinction and Diviſion of the Greek Teſtament. All this matter, it will eaſily be perceived, is ſtrictly introductory, and relates to the whole of the New Teſtament at large.

In the ſecond part of the work, now tranſlated, we proceed more particularly to the ſeparate books, and their authors. We ſhall preſent a view of the whole work, with ſatisfactory diſtinctneſs, if we here continue the enumeration of the Chapters, to thoſe forming the ſecond part, with their ſubjects. 1. Of the Name and Number of the Canonical Goſpels. 2. Of the Harmony of the Four Goſpels. 3. Of the Cauſe why St. Matthew and St. Mark, and alſo St. Mark and St. Luke, have, in ſeveral inſtances, a remarkable verbal Harmony, though the One did not Copy from the Writings of the Other. 4. Of St. Matthew's Goſpel. 5. Of St. Mark's Goſpel. 6. Of St. Luke's Goſpel. 7. Of St. John's Goſpel. 8. Of the Acts of the Apoſtles. 9. The Study of Joſephus recommended, as the beſt Means of underſtanding the Hiſtorical Books of the New Teſtament. 10. Of the Epiſtles of St. Paul in General. 11. Of the Epiſtle to the Galatians. 12. Of the Two Epiſtles to the Theſſalonians. 13. Of the Epiſtle to Titus. 14. Of the Two Epiſtles to the Corinthians. 15. Of the Firſt Epiſtle to Timothy. 16. Of the Epiſtle to the Romans. 17. General Remarks on ſome of the Epiſtles written by St. Paul, during his Impriſonment in Rome; and on the Impriſonment itſelf. 18. Of the Epiſtle to Philemon. 19. Of the Epiſtle to the Coloſſians. 20. Of

20. Of the Epiſtle to the Epheſians. 21. Of the Epiſtle to the Philippians. 22. Of the Second Epiſtle to Timothy. 23. Of St. Paul's Character and Mode of Life. 24. Of the Epiſtle to the Hebrews. 25. General Remarks on the Catholic Epiſtles. 26. Of the Epiſtle of St. James. 27. Of the Firſt Epiſtle of St. Peter. 28. Of the Second Epiſtle of St. Peter. 29. Of the Epiſtle of St. Jude. 30. Of the Firſt Epiſtle of St. John. 31. Diſſertation on 1 John v. 7. 32. Of the Two laſt Epiſtles of St. John. 33. Of the Apocalypſe.

Such are the general contents of this work, which, in almoſt every chapter, are branched out into ſeveral ſubordinate ſections; an elaborate work, but not without example, even in our own country, with reſpect to a large part of its contents; the collections of Dr. Lardner, reſpecting the ſeveral books of the New Teſtament, being of great value and utility. In the preſent work, notwithſtanding the high and deſerved fame of Michaelis, the Engliſh ſtudent will occaſionally have to guard againſt that bold latitude of opinions, in which the German divines, with little benefit to truth or reaſon, are ſo prone to indulge themſelves. With a due attention to this unpleaſant exception, which, in the caſe of the Apocalypſe, we ſhall ſee expoſed in the pamphlet already mentioned, the work will be found both learned and inſtructive. An inſtance appears in the very firſt chapter of the ſecond part, and as early as the ſecond page, where, ſpeaking of the abſurd fancies formerly prevalent concerning the myſtic import of *four* Goſpels exactly, the author adds,

"But I am ſo far from ſeeking a myſtery in the number four, that I have my doubts whether two of them, namely, thoſe of St. Mark and St. Luke, were divinely inſpired; and even if it were true, that theſe doubts were ungrounded, yet, on the other hand," &c.

Here, then, are doubts already, which the author himſelf allows may be ungrounded. How painful is it then to ſee them ſo raſhly indulged, and ſent forth into a world where too many fooliſh doubts are already afloat, in order to increaſe their number. For ſuch reaſons it is, that, much as we reſpect Mr. Marſh and his author, we cannot wiſh to ſee many of the German divines ſimilarly introduced among us; whoſe conjectures and ſurmiſes have long produced a moſt pernicious effect among the theologians of their country. Nothing but ſober and cautious criticiſm can conduct us to truth in ſtudies of this nature; and the wantonneſs of hypotheſis is never more perniciouſly indulged than when it is applied to the explanation or appreciation of the ſacred books.

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The firſt chapter is very ſhort, and contains nothing more that is much worthy of notice. The ſecond chapter, on the Harmony of the Goſpels, has many valuable remarks, tending to ſolve apparent contradictions in thoſe narratives: the author, however (in page 28) allows a very few real differences, which would probably vaniſh on a further examination. The hiſtorical account of the ſeveral harmonies, in the ſixth ſection of this chapter, is very learned and ſatisfactory; and the author's deficiencies are ſupplied in the notes of his learned annotator, who, beſides mentioning Macknight, Newcome, and Prieſtley, unknown to Michaelis, makes ſome important additions to the earlier parts of his catalogue. Michaelis ſubjoins a harmony, or rather an harmonic table, of his own. The third chapter, on the Verbal Harmony of the Evangeliſts, is chiefly remarkable for having, as it appears, ſuggeſted to Mr. Marſh the hypotheſis detailed in his diſſertation. Chap. 4, in treating of St. Matthew's Goſpel, takes up the diſputed queſtion, whether he and Levi are to be conſidered as the ſame perſon; which the author decides in the negative, but without attempting further to define who Levi was, whom ſome have made to be Lebbeus. His commentator, on the contrary, maintains Matthew and Levi to be the ſame. The ſubdiviſions of this chapter chiefly relate to the original language of St. Matthew's Goſpel, which, with the chief ancient authorities, Michaelis contends to have been Hebrew. In tranſlating this chapter, Mr. Marſh found it ſo unneceſſarily prolix, that he ventured to abridge it; but he aſſures us, that nothing of the leaſt importance is omitted; and there is no reaſon to doubt his aſſertion. He has alſo taken another liberty, for which the Engliſh ſtudent at leaſt will feel obliged to him, which is, that, when Michaelis cites a Greek author in a German tranſlation, he ſubſtitutes here for it the Greek original.

St. Mark's Goſpel, as we have already ſeen, forms the ſubject of the 5th Chapter; and the diſcuſſions here are leſs extenſive than in the former caſe. In treating of St. Luke's Goſpel, in Chapter 6, the Profeſſor endeavours to perſuade his readers, that "inſtead of being loſers, we ſhould be real gainers, if we conſidered St. Luke as a mere human hiſtorian"; on account of the contradictions which he conceives to occur in his Goſpel. In our opinion, more weight is given to theſe apparent contradictions than properly belongs to them, it being moſt probable that they are all capable of ſolution. In treating of St. John's Goſpel, in the Chapter enſuing, Profeſſor Michaelis adds the weight of his judgment to the opinion of thoſe who hold that it was written expreſsly with a view to counteract the

errors of Cerinthus. But here we are not informed of the opinion of his tranſlator, whoſe notes ceaſe at the end of Chapter 6. The reſults drawn from this opinion in the ſubſequent ſections are of much importance. From our recapitulation of the Chapters it will have been obſerved, that the author treats of St. Paul's Epiſtles in an order very different from that in which they are placed in our Teſtaments. This is the order in which he conceives them to have been written, a circumſtance on which various opinions have been held. The chronological order, according to Michaelis, is this: 1. Galatians. 2. Theſſalonians, 1ſt and 2d. 3. Titus. 4. Corinthians, 1ſt and 2d. 5. Timothy, 1ſt. 6. Romans. 7. Philemon. 8. Coloſſians. 9. Epheſians. 10. Philippians. 11. Timothy, 2d. With reſpect to the Epiſtle to the Hebrews, he concludes, after much diſcuſſion, "that we do not know whether St. Paul wrote this Epiſtle or not."—"An abſolute deciſion on this ſubject," he adds, "is indeed to be wiſhed, but in my opinion, not to be obtained." P. 257. The order above ſtated differs a little from that of Lardner, who places them thus: 1. Theſſalonians, 1ſt and 2d. 2. Galatians. 3. Corinthians, 1ſt. 4. Timothy, 1ſt. 5. Titus. 6. Corinthians, 2d. 7. Romans. 8. Epheſians. 9. Timothy, 2d. 10. Philippians. 11. Coloſſians. 12. Philemon. With reſpect to their uſual order in the ſacred volume, Michaelis thus expreſſes himſelf:

"St. Paul's Epiſtles are arranged in the New Teſtament, not according to the order of time when they were written, but according to the ſuppoſed rank and importance of the communities or perſons to which they were addreſſed. Hence the Epiſtles which were ſent to whole bodies of Chriſtians, are placed before thoſe which were ſent to individuals. Of the former, the Epiſtle to the Romans has the firſt rank, becauſe Rome was the capital of the world: and the two Epiſtles to the Corinthians come next in order, becauſe Corinth was, at the time when St. Paul's Epiſtles were arranged, the firſt city in Greece. The Epiſtle to the Galatians is placed in the third rank, becauſe it was addreſſed to a whole nation, which, though conſidered as leſs important than the cities of Rome and Corinth, was deemed higher in rank than other ſingle cities. The Epiſtle to the Philippians was placed before thoſe which were ſent to the Coloſſians and Theſſalonians, not becauſe Philippi was really a more important place than either Coloſſæ or Theſſalonica, but becauſe Philippi was miſtakenly ſuppoſed to be the principal city of Macedonia; a ſuppoſition which aroſe from a falſe interpretation of Acts xvi. 12. Of the Epiſtles addreſſed to individuals, thoſe to Timothy have the firſt rank, becauſe he was a companion of St. Paul; and that to Philemon the laſt, becauſe he does not appear to have been inveſted with any ſpiritual office. However, in ſeveral Greek manuſcripts, the Epiſtles of St. Paul are not at all arranged according to the common order: for inſtance in the Codex Vati-

Vaticanus, the Epiſtle to the Galatians and that to the Hebrews*, the latter of which is placed immediately after the 2d Epiſtle to the Theſſalonians." Vol. iv. p. 1.

The diſcuſſions of Michaelis, on theſe Epiſtles, are not very capable of abridgment; and of his opinions, the moſt remarkable, that on the authority of the Apocalypſe will, according to our plan, be inveſtigated at a future period.

(To be continued.)

BRITISH CATALOGUE.

POETRY.

ART. 13. *Wallace; or, the Vale of Ellerſlie. With other Poems.* 12mo. 125 pp. 5s. Manners and Miller, Edinburgh; Vernor and Hood, London. 1802.

Among the numerous volumes of poems (or rather verſes) which we have occaſion to peruſe, the reader, if a perſon of taſte, will eaſily conceive our feelings when fortunately we meet with genuine poetry. It is like a beautiful and fertile ſpot (to the eye of a traveller) in the midſt of a barren waſte or ſandy deſert. With feelings of this kind we have read the volume before us, in which the firſt and longeſt Poem (from which the book takes its title) is undoubtedly the beſt. We cannot give a better account of the writer's object in this Poem than from his own Advertiſement. "The deſign," he ſays, "is to trace the effects of natural ſcenery, and the education of a rude age, in forming the mind of a hero. Wallace, while yet an infant, is introduced, at the commencement of the Poem, liſtening to an addreſs from the Genius of his country; its influence on his early thoughts is deſcribed; his ſolitary wanderings; his mother's ſong, imbued with the ſpirit of chivalry and romance; and the deſcription of ſunſet and a ſtorm, which are ſuppoſed to arouſe in his mind feelings of grandeur and ſublimity, conclude the firſt Part. The ſecond Part opens with a

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* In the Alexandrian MS. the Epiſtles of St. Paul are in their uſual order, but the Epiſtle to the Hebrews is inſerted between the 2d to the Theſſalonians and the 1ſt to Timothy, which ſeems to imply that the collector of that copy attributed it to St. Paul.

ſtory, which gives an unalterable bias to his mind. The Genius reappears, prophecies his future actions, the glory of his country," &c. &c.

This Poem is in the ſtanza of Spenſer; and as it abounds in picturesque deſcriptions, the metre appears to have been well choſen. Of the author's ſkill in that meaſure, as well as his general talent for poetry, we cannot give a better ſpecimen than the laſt appearance and ſpeech of the Genius, which conclude the Poem.

" While thus he lay, entranc'd in warlike dreams
Of mail-ſtrewn field, and ſteed, and helmed knight,
Swift on his gaze a flood of glory ſtreams,
And lo! The Genius, 'mid a blaze of light,
In majeſty confeſs'd—ſo fair, ſo bright,
As when reclin'd upon his graſſy bed
Amid the foreſt firſt ſhe bleſs'd his ſight—
The hero roſe, and rev'rent bow'd his head—
She ſpoke, while round her brow the lambent lightning play'd.

" I ſee thy heart's unconquerable rage:
The fire of valour in thy boſom glows—
Thine arm ſhall ſoon avenge the MAN of AGE!
His eyes in balmy peace ſhall yet repoſe!
For lo! uprear'd above th' unfeeling foes,
The fires of vengeance and deſtruction glare.
The Thiſtle tow'rs above the haughty Roſe;
And in the vault of heav'n, ſerenely fair,
The Lion's fiery mane floats in the ambient air.

" The time ſhall come; and Freedom's touch reſtore
To injur'd Scotia's arm the ſword of might;
The dawn of peace riſe on her darkling ſhore,
And chaſe the fiends of peril and affright,
Swift as the ſun-beam ruſhing from his height—
And loud the ſong of Victory ſhall riſe
To hail her warrior-train; the banner bright
Waving all-glorious in proud triumph flies;
Perpetual ſmile her fields, perpetual ſmile her ſkies!

" Go! bind the buckler on thy vengeful arm!
And graſp the flickering brand! Lo! tranſport flows
Thro' every Scottiſh breaſt, and pale alarm
Darts thro' the legions of the Southern foes;
Around the fields the dazzling armour throws
A trembling gleam—then lift thy guardian ſhield,
And till the wide green plain with crimſon glows,
O'er their ſtern hoſt th' unfated falchion wield!
Go forth! God be thy guide thro' Glory's arduous field!" P. 32.

The remaining Poems conſiſt chiefly of Songs and Tranſlations from Greek and Italian poets. They are, for the moſt part, ſhort; but diſplay a cultivated mind and elegant taſte.

ART.

ART. 14. *Saint Peter's Denial of Chriſt. A Seatonian Prize Poem. By the Rev. William Cockburn, M. A. Fellow of St. John's College, Cambridge.* 4to. 2s. Rivingtons. 1802.

It does not often happen that Poems which are to be produced at ſtated times, on limited ſubjects, provoke any extraordinary fire of genius, or by any quality recommend themſelves to univerſal notice. There are certainly ſome exceptions, and the beautiful Poem on Death, by the preſent Biſhop of London, which obtained the Seatonian Prize, will ever be conſidered as a ſtandard compoſition. The Poem before us is in blank verſe, and has ſome ſpirited lines, and poetical images, but it wants the *verba ſpirantia*, and has a great many dull and proſaic lines. For example, the part which ſhould have called forth all the animation of the writer, can have but faint praiſe.

> " Admoniſhed, and forewarned, and reſolute,
> And ſworn to perſevere in righteouſneſs,
> Yet in the hour of trial Peter fell.
> Into temptation lead us not, oh God!
> But with thy hand deliver us from ill."

There are, however, many paſſages which might be tranſcribed to the author's credit, who, writing more, will doubtleſs write better.

ART. 15. *Poems. By Francis Wrangham, M. A. Member of Trinity College, Cambridge.* Svo. 4s. Mawman.

The date of theſe Poems is 1795, when the greateſt part of them were printed; other and better employments have, it ſeems, ſuſpended their publication. The firſt Poem, on the Reſtoration of the Jews, obtained the Seatonian Prize in 1794; the next Poem, on the Deſtruction of Babylon, was an unſucceſsful candidate for the ſame prize in the year following. The Latin Elegiacs, at p. 71, are by George Caldwell, and the Engliſh lines, with the three ſtanzas annexed, are by S. T. Coleridge. To the Rev. Dr. Symmons, *whom* the author ſays, no panegyric can praiſe too highly, he is indebted for the tranſlation of the prefixed Italian motto, " and for many judicious corrections pervading the whole work." Mr. Wrangham talks of his having prepared an account of his academical life, and of his rejection from Trinity Hall, of his having obtained the third Wranglerſhip, and the firſt claſſical medal. He has declined laying his caſe before the public, that he might not appear querulous, and becauſe the before mentioned excluſion has, he hopes, not much diminiſhed his utility, and has very much promoted his happineſs. With reſpect to the Poems, if there is no great provocation for encomium, there is not much for cenſure. They aſſuredly will not excite a great ſhare of popular attention, though they will of courſe be highly acceptable to the private circle of the author's friends.

ART. 16. *Love, an Allegory. To which is added, ſeveral Poems and Tranſlations. By James Lawrence, Author of the Boſom Friend, &c.* 8vo. 65 pp. 3s. Faulder. 1802.

We do not wonder that "*ſome* of the firſt literary characters in Germany have honoured this poem with their approbation." But this is ſmall "encouragement to offer it to an Engliſh public;" who are aware that thoſe literati, with their French abettors, have long been induſtrious in their efforts to make lewdneſs and impiety triumphant throughout the world. It is not unlikely, that this Allegory may become a faſhionable piece of furniture in the brothels of the metropolis. To the moral feelings of ladies and gentlemen who haunt ſuch places, the leſſons of James Lawrence will doubtleſs be very conſolatory and acceptable; but readers of any other deſcription will reſerve their money and their time for the purchaſe and peruſal of very different books.

ART. 17. *Il Como, favola Boſcherectia di Giovanni Milton, rappreſentata nel Caſtella di Ludlow nel* 1634, *alla preſenza del Conte di Bridgewater, allora Preſidente del paeſe di Galles. Tradotta da Gaetano Polidori.* 8vo. 63 pp. Dulau, &c. 1802.

Milton, who was ſo deeply read in the Italian writers, has undoubtedly more ſimilarity to the ſtyle of their beſt poets, than to any others of modern Europe. Mr. Polidori is, we believe, well qualified to do juſtice to his ſpirit and ſublimity; he profeſſes not to make a ſervilely literal tranſlation, but ſuch as ſhall be fitted for the peruſal of Italian readers, rather than Engliſh. A ſervile tranſlation, he very juſtly obſerves, may beſt recal the beauties of the original to thoſe who are intimate with it; but there muſt be a ſpirit of originality infuſed to make it acceptable to ſtrangers: We think, however, that many Engliſh readers, ſkilled in the Italian language, will with pleaſure take up Mr. Polidori's tranſlation. As a ſpecimen, we will give the famous ſentiment on Virtue, l. 373, Todd's edition.

" — La virtu fòra
De ſè medeſma à ſe luce aſſai chiara,
Anche s'in mar la luna e il ſol, per mai
Piu non lucer nel ciel, foſſer ſommerſi.
Sapienza ſteſſa d'apportar procura
Dolce conforto nè remoti lochi
Ove ſta Solitudine; ed in eſſi,
Mentre Contemplazion le ſiede accanto,
Liſcia le penne, ch'al tumulto in mezzo,
S'eran ſcompoſte, e le ali ſtende e adegua.
Chi porta in cor dell' innocenza il raggio,
Sia pur anche nel centro, il giorno è ſeco;
Ma chi ſozzo ha'l penſiero, e l'alma rea,
A ſe ſteſſo è prigion; e in pien meriggio
Tetra notte il circonda."

The ſpirit of the original ſeems to us to be very ſucceſsfully tranſfuſed into this verſion.

DRAMATIC.

DRAMATIC.

ART. 18. *The Faſhionable Friends; a Comedy, in Five Acts: as performed by their Majeſties' Servants at the Theatre-Royal, Drury-Lane.* 8vo. 85 pp. 2s. 6d. Ridgway. 1802.

In the Advertiſement prefixed to this Comedy, we are told that it was found among the papers of the late Earl of Orford, and, "remaining unclaimed in the hands of his executors for five years, was brought forward, at the requeſt of Mr. Kemble, on the Theatre-Royal, Drury-Lane." The editors alſo complain of the extraordinary abuſe which has been laviſhed upon it. We believe, however, that this performance had a fair hearing, and a deciſive condemnation, before any unfavourable remarks upon it appeared in the public prints. If the publication of it is deſigned as an appeal from that ſentence, we are not among thoſe who would vote for its reverſal. In this Comedy, "intrigue is plot." It would be unjuſt to add that, "obſcenity is wit;" for ſcarcely an attempt at wit appears in the whole drama. Why *extraordinary* abuſe ſhould be laviſhed on it, we cannot ſay; as it has the *ordinary* defects of modern Comedies, defect of plot and incidents, of character and manners, of wit and humour. It wants even the eccentricity and buſtle which characterize the Farces in five Acts of the new ſchool; and for this greateſt fault, in the eyes of a modern audience, it was deciſively condemned. *Requieſcat in pace.*

NOVELS.

ART. 19. *The Moral Legacy, or ſimple Narratives.* 8vo. 359 pp. Miller. 1801.

In the Introduction to theſe moral tales, we are told that they were ſelected from the papers of a benevolent friend, to whom the editor was executor; but this form of publication is, we conceive, only the vehicle by which they are brought before the public. The editor himſelf is, we underſtand, the author, and has probably adopted this mode of communication, in order to give a greater probability to the ſtories introduced. Each ſtory is deſigned to exemplify the effects of ſome ſtriking foible in the human character, of ſome evil propenſity, or ſome flagrant vice; each ſufferer is ſuppoſed to relate the progreſs of his errors, and trace the ſource of his misfortunes. The characters introduced are, *the Gameſter, the Paſſionate Man, the Envious Woman, the Vain Man, the Libertine, the Prodigal, the Miſer, the Enthuſiaſt*, and *the Adultereſs*. The narrations are plain and unadorned, but, for the moſt part, intereſting, eſpecially the two laſt; and they are all perfectly moral and inſtructive. With the exception of the Enthuſiaſt (who, as being imprudent rather than guilty, is relieved from all his difficulties) each of theſe parties is involved in diſtreſſes the moſt poignant and irretrievable; which the humane friend of the editor is ſuppoſed to have alleviated, but could not remove. We ſhould not do juſtice to theſe ſto-

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ries by preſenting the reader with partial extracts, but can ſafely recommend them as affording a rational amuſement, and (to young perſons eſpecially) very ſalutary examples.

ART. 20. *The Soldier of Dierenſtein, or Love and Mercy. By H. S. H. the M. of A———.* 8vo. 1s. 6d. White. 1802.

A pleaſing and intereſting ſtory, though told in affected language, the ſcene of which is the caſtle where our Richard Cœur de Lion was confined.

ART. 21. *Eight Hiſtorical Tales, curious and inſtructive.* 8vo. 4s. 6d. Johnſon. 1801.

In "a prefatory Invitation" the nameleſs author calls us "to turn awhile from the artful fictions of the novel-writer to the volume before us." In general, we do not object to turn away, and to turn our readers away, from moſt of theſe idle or miſchievous productions of the preſs, called novels. But whither ſhall we turn for "profit as well as pleaſure?" Not, we think, to ſuch volumes as this; in which the ſentiments are ſo trite, and the ſtyle ſo humble, that few readers, beſides reviewers, will have patience to toil through more than one of theſe "eight curious and inſtructive Tales."

ART. 22. *The Life of Moſes; deſigned for the Amuſement and Inſtruction of Youth. By a Lady.* 12mo. 75 pp. 1s. 6d. Button. 1802.

A fancied hiſtory built on the foundations afforded by the Scriptures, in the ſtyle of Joſeph, and ſeveral others. The ſentiments are pious, and the outline filled up with ingenuity; the language, though not faultleſs, ſufficiently good to be admitted, with the apology which is prefixed to the whole; namely, that "the author is young, and in adverſity." We could wiſh to caution the young author againſt the claſs of friends who approve the anecdote and expreſſions at the bottom of p. 6; but we ſhall not more particularly explain our objections, leſt we ſhould be, in the ſlighteſt degree, injurious to her. The ſtory is conducted, in five Books, to the point when Moſes was divinely appointed to the high truſt of conducting the Iſraelites out of Egypt. There it very properly ceaſes, the remaining narrative being too full in the original, and of too ſacred a nature to be interwoven with a fictitious narrative.

MEDICINE.

ART. 23. *Anatomical Plates of the Bones and Muſcles, diminiſhed from Albinus, for the Uſe of Students in Anatomy, and Artiſts; and accompanied by explanatory Maps. By Robert Hooper, M. D. Fellow of the Linnæan and London Medical Societies, Aſſiſtant Phyſician to the St. Mary-le-bone Infirmary, &c. &c.* 12mo. 28 pp. 5s. Murray and Highley. 1802.

Theſe Plates are deſigned as a ſupplement to this author's Anatomiſt's Vade Mecum. They are neatly engraved; and, conſidering their

their diminutive ſize, afford a better repreſentation than we ſhould have expected of the bones and muſcles.

According to the author's plan, theſe Plates are to be followed by others, illuſtrative of the form and ſituation of the viſcera, blood-veſſels, nerves, and abſorbents. We would recommend them to be upon a larger ſcale; as we conceive it to be ſcarcely poſſible to give clear and accurate delineations of the blood-veſſels, nerves, &c. in duodecimo plates. Anatomical engravings of thoſe parts are of little utility when reduced to the miniature ſize.

ART. 24. *An Inquiry into the Efficacy of Oxygene, in the Cure of Syphilis. To which are ſubjoined, a few general Obſervations on its Application, in various other Diſorders. By Charles Platt, Surgeon to the New Finſbury Diſpenſary, and Member of the Royal College of Surgeons, London.* 8vo. 99 pp. 2s. Mawman. 1802.

Our attention has of late (as the author remarks in his Introduction to this pamphlet) been very commendably excited, by an ingenious mode of exhibiting oxygenous ſubſtances as a remedy againſt ſyphilitic complaints. Theſe ſaline ſubſtances are allowed to poſſeſs great activity, and to be capable of producing conſiderable changes in the animal economy; but, after an impartial appeal to experience, the author is compelled to declare, that they cannot be regarded in the light of ſpecifics, as their advocates, Mr. Scott, Dr. Beddoes, Mr. Cruikſhank, and others, have aſſerted them to be. From a variety of caſes, the writer of this tract has ſelected four, as examples of the inefficacy of the nitrous acid, two in proof of the inſufficiency of the oxygenated muriatic acid, and two as inſtances of the unavailing adminiſtration of the oxygenated muriate of potaſh. Theſe caſes, ſo far as they go, are deciſive; but we wiſh the public had been preſented with the general reſults, in a tabular form, of *all* the author's trials. The obſervations relative to the employment of oxygenous ſubſtances in venereal complaints, are followed by ſome pertinent remarks on the modern pneumatic doctrine. "Have the aërial remedies," he aſks, "ſucceeded, where others of known efficacy have failed? Have they acted ſpecifically in the removal of a ſingle diſeaſe? Or have the promiſed advantages been commenſurate with the ſanguine expectation of their advocates?" If the language of truth and ſincerity be adopted, we ſhall have the mortification to find moſt of theſe enquiries anſwered in the negative. Although this pamphlet does not contain ſo large a maſs of evidence as Mr. Blair's Eſſays, noticed in ſome of our former numbers, it is nevertheleſs creditable to the author, who, in his inveſtigation of this important ſubject, appears to have been actuated rather by a love of truth, than by a ſpirit of controverſy.

ART. 25. *A Treatiſe on Brown's Syſtem of Medicine. Tranſlated from the German of H. C. Pfaff, M. D. Profeſſor in the Univerſity of Kiel, by J. Richardſon, Author of Thoughts on Education.* 8vo. 80 pp. 2s. 6d. Jones. 1802.

From Scotland, its native place, the Brunonian doctrine has travelled over great part of the continent. In Italy it has found many advocates;

advocates; and in Germany two tranſlations of it have appeared, one by Dr. Weikard, another by Dr. Pfaff, to whoſe tranſlation the preſent Treatiſe is prefixed.

Dr. Pfaff's labours are highly commendable. At the ſame time that he has endeavoured to put his countrymen in poſſeſſion of Brown's opinions, he has taken the pains to examine them by the teſts of reaſon and experience; and, diveſted of all partiality, has ſhown that the new doctrine is, for the moſt part, erroneous as to its principles, and too often hurtful, if not dangerous, in practice.

Brown maintains, that excitability is the ſame *equal* undivided power throughout the whole ſyſtem; but the author ſhows, that it is various, or at leaſt differently modified in different organs. It is affirmed by Brown, that ſtimuli act upon the excitability in one uniform manner, differing only in degree; but Dr. Pfaff proves, that their mode of action is, in many inſtances, diſſimilar, and their effect various. The German Profeſſor ſhows, that the external things which act upon the body ſtand related to the excitability in other ways beſides ſtimulation [namely, by chemical attraction;]—that there are other agencies, beſides the natural common ſtimuli (on whoſe influence life and health depend) which act as cauſes of diſeaſe;—that the remote cauſes of diſeaſe act on the fluids as well as on the ſolids;—that increaſed or diminiſhed excitement by no means conſtitutes the eſſence of diſeaſe, which conſiſts in the affection of both ſolids and fluids, in reſpect to motion, ſtructure, and mixture; and that, in diſeaſes, the excitement is ſeldom merely ſtrengthened, or merely weakened, in the whole ſyſtem; whence it follows, that the diviſion into two principal forms of diſeaſe (ſthenic and aſthenic) is wrong. The action of contagion, the criſes of diſeaſes, the paroxyſms of intermittents, the effects of bliſters, and other counter ſtimuli, are all, as Dr. Pfaff pointedly remarks, inſurmountable objections to the Brunonian ſyſtem; yet, in the therapeutical part (eſpecially in what relates to the abuſe of veneſection, and other evacuations) he allows it to poſſeſs conſiderable merit; and moreover thinks its author entitled to ſome praiſe, for the general ſimplicity of his methodus medendi; though he at the ſame time acknowledges, that this ſimplicity is, in many inſtances, carried by much too far. Nor are his preſcriptions merely too ſcanty; they are often highly improper; for example, he directs the ſea-ſcurvy to be cured by unſalted meat and wine, without the aid of acecſcent ſubſtances and freſh vegetables! And for dropſies, he preſcribes no other remedies but opium and rum! In diſeaſes of debility, he forbids the cold bath, not being aware of the difference between *moderate* and *extreme* degrees of cold, and between its *momentary* and *continued* application! For other ſimilar remarks, highly uſeful in practice, we muſt refer to the Treatiſe itſelf, which we would recommend to our medical readers, as containing a juſt expoſition of the manifold errors and abſurdities of the Brunonian doctrine.

We perceive in the tranſlation ſome Germaniſms, and ſome negligences in orthography; but, as they do not affect the ſenſe of the author, it is not neceſſary to particularize them.

DIVINITY.

DIVINITY.

ART. 26. *The Reaſonableneſs of an Eccleſiaſtical Eſtabliſhment. A Sermon, preached in Lambeth Chapel on the 22d of Auguſt, 1802, at the Conſecration of the Right Rev. Thomas Dampier, D. D. Lord Biſhop of Rocheſter, and publiſhed at the Command of his Grace the Lord Archbiſhop of Canterbury. By William Foſter, D. D. F. A. S. Chaplain in Ordinary to his Majeſty, Fellow of Eton College, and Rector of Mereworth in Kent.* 4to. 18 pp. 1s. 6d. Payne. 1802.

The diſtinction between private liberty and ſocial obligation, in religious matters, is in this diſcourſe very ably ſtated and illuſtrated. "The liberty of judging for ourſelves," Dr. Foſter ſays, "is inſeparable from our religious duties, and whilſt employed in the forming, and ſatisfying of our private opinions, is controllable by no authority, except a man's own conſcience, and a proper ſenſe of his duty to God. But when we tranſgreſs the natural limits of private judgment; when we invade the ſame right inherent in other men as well as ourſelves; when we preſume to dictate to the public at large, to paſs a cenſorious, invidious, and uncharitable ſentence on thoſe who differ from us (more particularly if theſe form the lawful majority;) when we declare, and teach our opinions *publicly*, in a manner *unauthorized* by the laws of the land; it is then no longer a queſtion of *private* liberty; but thus becomes a *public act*." P. 9. Dr. Foſter then explains the neceſſity for public articles of faith, and a regular order of miniſtry; and throwing in a ſtrong, but delicate and juſt teſtimony to the merit of the prelate who was the object of the ſolemnity, draws to its concluſion a diſcourſe well ſuited to the ſituation and character of the preacher.

ART. 27. *St. Paul no Arian; or the End of the Mediatorial Kingdom: a Sermon, preached on Sunday the 25th of April, 1802, in the Church of the united Pariſhes of St. Benet Gracechurch and St. Leonard Eaſtcheap. By the Rev. John White Middleton, M. A. of Trinity College, Oxford, and Curate of the ſaid Church.* 8vo. 19 pp. 1s. Rivingtons, &c. 1802.

There is certainly an appearance of ſupport given to the Arian doctrine by the paſſage which this author has taken as his text (1 Cor. xv. 24–28) which if it were not more than counterbalanced by many diſtinct and poſitive texts on the contrary ſide, would have great weight. Mr. Middleton explains it, as reaſon requires, that Jeſus Chriſt, as man, reſigning his mediatorial kingdom, will, in that ſenſe, ſhow himſelf ſubject to the Father. That the paſſage is obſcure and difficult is acknowledged on all hands, and it has been conjectured to involve a further myſtery than is openly expreſſed in it; (ſee Gilpin in loc.) but that Chriſt, as man, is ſubject to the Father, is in many places expreſſed, though in the original dignity of the Godhead he is equal. Arianiſm, however, is too mild an error for modern times. The Fathers of the Church had to combat againſt it, as the firſt effort to re-

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cede from Goſpel truth, and they, therefore, in many of their arguments, took the divinity of Chriſt for granted, and only laboured to prove that it was not a ſubordinate divinity, as the Arian conceived. As they did not attempt to prove what was not at all diſputed, they paſſed over many texts in which his divinity alone is aſſerted, and of theſe omiſſions, the modern Socinian attempts to take advantage; but neither Arian nor Socinian can ſtand the teſt of Scripture fairly applied, and compared with itſelf, which is the only ſure way to aſcertain the truth.

ART. 28. *Reverence to Old Age. A Sermon, preached in the Pariſh Church of Boſton, in the County of Lincoln, Auguſt* 15, 1802. *By Samuel Partridge, M. A. F. S. A. Vicar.* 8vo. 1s. 6d. Rivingtons. 1802.

This diſcourſe is marked by the ſame Chriſtian zeal, piety, and benevolence which characterize the ſeveral productions of the ſame pen. We ſeriouſly recommend its peruſal to all ingenuous young perſons, as there is not a ſingle ſentence from which they may not receive inſtruction and improvement.

ART. 29. *The Effects of Peace on the Religious Principle conſidered. A Sermon, preached in the Chapel of Berwick, on Tueſday, June* 1, 1802, *being the Day appointed by Proclamation for a General Thankſgiving. By Samuel Butler, M. A. Head Maſter of Shrewſbury School, and late Fellow of St. John's College, Cambridge.* 8vo. 1s. Longman and Rees. 1802.

We have had frequent occaſion to commend the diligence and ability of this writer's profeſſional exertions. This diſcourſe is certainly entitled to our praiſe; but perhaps it might have been as well, if the author had not introduced ſome things in his notes not altogether neceſſary. For ourſelves, we are certainly among thoſe who, from our hearts, believe that Britain has no cauſe to bend its head either to France or any country in Europe, or yield the pre-eminence in any department of ſcience.

ART. 30. *Charity the very Bond of Peace and of all Virtues. A Sermon, compoſed, preached, and publiſhed at the Requeſt of the Philanthropic Society, at Banbury, in the County of Oxford. By John Lambert, M. A. Curate.* 4to. 17 pp. 1s. Vernor and Hood. 1802.

The philanthropic or ſubſcription ſocieties, for the relief of ſickneſs, age, &c. are of ſo uſeful a tendency, that every conſiderate perſon will wiſh ſucceſs to them, and the legiſlature itſelf has more than once recognized them with favour. The Society at Banbury has never till now, we are told, been noticed in a public manner; but it has a warm ſupporter in the preſent preacher, who doubtleſs knows that its plan is good, and its funds well applied. If there be any thing in the plan deſerving of general imitation, it may be regretted that the rules were not printed with this diſcourſe. As an expedient

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to augment its funds, a publication of this nature is not perhaps the beſt that might have been ſuggeſted; yet the Sermon is well calculated to produce a due effect at the time of delivery.

ART. 31. *An Eſſay on Faith, and its Connection with Good Works. By (the late) John Rotheram, M. A. Rector of Houghton-le-Spring. A new Edition, publiſhed by Deſire of the Society for promoting Chriſtian Knowledge.* 12mo. 201 pp. 2s. Rivingtons. 1801.

To meet the various corruptions and dangers of the times, the Society for promoting Chriſtian Knowledge, and the Univerſity of Oxford, are at preſent purſuing the ſame excellent plan. They ſeek out the moſt able and approved treatiſes, publiſhed at an earlier period, but directed againſt the ſame errors which now prevail, and republiſh them in a cheap and convenient form. Mr. Rotheram's Eſſay on Faith was originally publiſhed in 1766, and is certainly one of the moſt ſound and effectual treatiſes that can be oppoſed to the dangerous errors of the Methodiſts, on the ſubject of Faith and Works. The ſanction of the judicious and learned Society for promoting Chriſtian Knowledge is ſufficient perhaps to ſtamp its value; but we cannot let it paſs without our explicit recommendation.

We have examined it, on the preſent occaſion, as if it were new, and have received the higheſt ſatisfaction from the peruſal. Inſtead of the inward illumination on which the enthuſiaſtic preachers found their faith, Mr. R. ſhows that faith was always the work of evidence, and, after a careful deduction, draws the following juſt concluſion:

"Our bleſſed Lord himſelf, his forerunner, his Apoſtles, and his hiſtorians, all unite in carrying on the work of converſion, by means of external evidence. Inſomuch that I believe we may ſafely aſſert, that *there is not in all the ſacred hiſtory, the record of* ONE *converſion wrought, in the manner that ſome would have us believe all converſions are made,* BY INWARD ILLUMINATION ONLY." P. 71.

He afterwards diſplays at large the ſcriptural doctrines reſpecting GOOD WORKS, and after an accumulation of the ſtrongeſt paſſages, concludes, "How amazing then is it, after all this, that any ſet of men ſhould have the preſumption to oppoſe the doctrine of *good works*, and openly preach againſt it! How amazing that theſe men ſhould meet with admirers and their followers, in a county where the Goſpel lies open to every Chriſtian! Our Saviour preached good works; his Apoſtles preached good works; theſe men loudly deny them; and yet theſe are the men *who aſſume to themſelves the title of* THE ONLY GOSPEL PREACHERS." P. 179, note.

ART. 32. *An Eſſay on the Method of illuſtrating Scripture from the Relation of Modern Travellers in Paleſtine and the neighbouring Countries. By John Foſter, A. B. Scholar of Trinity College, Cambridge.* 8vo. 1s. 6d. Rivingtons. 1802.

This Eſſay obtained the Annual Prize inſtituted by the late Mr. Norris, in the Univerſity of Cambridge, and has been publiſhed according to the directions of his will. The author exhibits a very commendable diligence, and a familiar acquaintance with the writers

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on Oriental ſubjects; and, in the manner of Harmer, he adduces from modern travellers ſome ſurpriſing and ſtrong coincidences between the preſent ſtate of Oriental manners, and the deſcriptions found of them in the Sacred Scriptures.

LAW.

ART. 33. *Reports of Caſes argued and determined in the Court of Exchequer, from Michaelmas Term to Trinity Term, 41 Geo. III. inclusive. By Robert Forreſt, Eſq. of the Middle Temple, Barriſter at Law. Vol. I. Part I.* 176 pp. 5s. Clarke and Sons. 1802.

Mr. Forreſt has aſſigned his reaſons for undertaking to report caſes in the Court of Exchequer, in a very modeſt Preface. Judging from the ſpecimen which he has given in the preſent publication, we think that, when he has acquired that facility which nothing but practice can give, he will become a good reporter. His ſtatement of each caſe is clear, and his report of the Judges opinions bears marks of authenticity.

AGRICULTURE.

ART. 34. *Some curſory Obſervations on the Converſion of Paſture Land into Tillage; and after a certain Courſe of Crops, relaying the ſame into Paſture; in an Addreſs to the Right Hon. Lord Corrington, Preſident of the National Board of Agriculture; and for which the Author received an Honorary Reward. To which is added, a Copy of a Letter addreſſed to the Right Hon. the Chancellor of the Exchequer, on the then propoſed Meaſure of permitting Starch, manufactured from Potatoes, to be exempted from the Revenue Duties; with occaſional Remarks. Alſo, ſome intereſting Hints on the Utility of applying the Potatoe as Food for Sheep, particularly at the preſent Juncture, from practical Obſervations. By Nehemiah Bartley, Secretary to the Bath Agricultural Society, and an Honorary Member.* 8vo. 42 pp. 1s. 6d. Robinſons. 1802.

Bleſs us! what title will next be found for the Board of Agriculture? Mr. Bartley denominates it "illuſtrious;" but whether on the ſcore of learning, or of attachment to the religious and civil inſtitutions of its country, he prudently forbears to illuſtrate by any reference to its innumerable publications. Diſmiſſing trifles, let us exhibit the matter of this book.

The author is fully perſuaded, "it would be highly profitable to the land-owner, to the occupier, and to the community, if many thouſand acres of land now in paſture were changed into tillage; and that, if the object were ſolely to relay it in paſture," (p. 6.) the rent would often be more than doubly improved, particularly on the ſlopes between vallies and the ſummits of riſing ground. Perhaps ſuch lands ſhould always be in tillage. In turning paſture into tillage, the ſod ſhould be reverſed, wherever it is practicable, by digging about the ſpade's depth, if hands can be found. The additional expence will not exceed a few

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ſhillings per acre; and labourers will not extort immoderate wages, becauſe the "patriotic" Board are ſtudying day and night to mend the condition of ſuch perſons! Potatoes are ſuperior to wheat for human ſuſtenance. In field culture, nothing ſhould have leſs than three feet from row to row. On a ſingle rood, a grain of wheat, planted on every ſquare yard, produced 19½ buſhels per acre. We muſt cenſure any looſe invectives againſt manufactures, as of pernicious tendency. "Smoky towns" are not neceſſarily "unhealthy;" and if we had no "factories," and conſequently nothing to export, would agriculture pay for all our imports and taxes?

We agree with Mr. B. in wiſhing to introduce "manual labour, in all practicable inſtances;" but the only teſt of its practicability is, its comparative cheapneſs. He conjectures, that within the kingdom (meaning perhaps Great Britain only) 500,000 individuals might be brought into productive labour, each of whom would "keep in complete garden-culture ſix acres annually, making together three million acres, and conſtituting a net profit to the country." P. 20.

Of relaying into Paſtures. Mr. B. acknowledges, that he is ſtill leſs equal to this ſubject than to the former; and therefore his "ſomewhat novel method" need not detain us long. "The landlord ſhould reſerve to himſelf the power of laying down at ſuch time, in ſuch manner, and with ſuch graſſes, as he might think proper; and he or his agent ought to ſee it done or performed, providing himſelf with the requiſite ſeeds." P. 23. Does Mr. B. conſider this as a novel method, a diſcovery of his own? We apprehend that every landlord, attentive to his eſtates, or his ſteward for him, has known and practiſed this many a good year. If the paſture is to be permanent, perennial ſeeds ought to prevail; and chiefly thoſe leaſt luxuriant in vegetation; if as a ſingle crop, in rotation with corn, broad clover only, broadcaſt from ten to ſixteen pound per acre, but beſt ſown in drills, with three feet intervals, leſs than three pound per acre, from March 15 to April 10. Saint Foin and Lucern muſt be ſo managed; the former is generally underſtood, and ſucceſsfully practiſed; Lucern not ſo, though no article of food is better for cattle, more productive, or more eaſily cultivated, in a mellow, healthy, deepiſh, ſandy loom; but it does not anſwer well till the ſecond ſeaſon. Such were the author's claims to an "honorary reward" from the good-natured Board! The Letter to the Chancellor of the Exchequer is not much longer than the deſcription of it in the title-page; and is intended to prove, that the potatoe would at all times be well employed in the manufacture of ſtarch, to the entire excluſion of wheat.

Laſtly, Mr. B. inſiſts that cattle and ſheep, eſpecially the latter, will feed with more avidity on potatoes raw and unwaſhed, than on any thing elſe; though they will heſitate a little for two or three days.

Within this ſmall compaſs we have endeavoured to compreſs every idea which the author has preſented to us. How he could, with ſuch ſcanty materials, make a book of 42 pages, would be wonderful; if the garrulity of agriculturiſts did not preclude all wonder. The talents of this notable Secretary, ſeem to be juſt the reverſe of that man's, who is ſaid to have tranſcribed the Iliad of Homer in characters ſo minute, that it was contained in a nut-ſhell.

ART.

ART. 35. *Letters, from his Excellency General Waſhington, to Arthur Young, Eſq. F. R. S. containing an Account of his Huſbandry; with a Map of his Farm; his Opinions on various Queſtions in Agriculture; and many Particulars of the Rural Economy of the United States.* 8vo. 172 pp. 3s. Richardſons, &c. 1801.

We may defy all the farmers of England to collect from this book one tittle of information that is worth a ſingle ſtraw. Nearly the ſame challenge may be given to American farmers. For what purpoſe, then, can it have been publiſhed? For three purpoſes, manifeſt throughout the work: 1. To proclaim to the world, that the *editor* (for there is little or nothing of his own) had the honour of correſponding with General Waſhington. 2. To promote the ſale of his *Annals of Agriculture*, by ſuch encomiums as theſe, which few *other* modeſt men would have publiſhed: "your Annals ſhall be this guide,—this good practical guide." P. 3.—"This uſeful and beneficial work; than which nothing, in my opinion, can be more conducive to the welfare of your country." P. 7.—"I often read with pleaſure Mr. Y.'s writings; I admire his genius, and reſpect even his enthuſiaſm, in which he often ſtrikes out fine thoughts." P. 147, &c. Mr. Y. deſired to enrich his Annals by publiſhing extracts from the General's letters; but the cautious American would not be *taken in*. 3. To vilify the Britiſh Conſtitution, in church and ſtate. At pp. 141, &c. we find ſuch a vulgar, republican, puritanical invective againſt princes, nobles, and clergy, as no Engliſhman (ſurely) who loved his own country ever ſent into the world. It is penned by an American, whoſe "good ſenſe" Mr. Y. admires, and whom the General ſtyles "a man of humour," miſtaking for this good quality buffoonery and ſcurrility. We ſhall not ſtain our pages by extracting this ſcandalous paſſage; but ſhall recommend it to the *Right Honourable* and *Right Reverend* members of the Board of Agriculture to conſider well, whether ſuch a Secretary as they poſſeſs ought to have any concern in the management of their publications.

POLITICS.

ART. 36. *The Letter of the Honourable Charles James Fox to the Electors of Weſtminſter, dated January 23, 1793. With an Application of its Principles to ſubſequent Events. By Robert Adair, Eſq. M. P. Second Edition.* 8vo. 120 pp. 3s. 6d. Ridgway. 1802.

The Letter of Mr. Fox to his conſtituents having been publiſhed before the commencement of our literary career, is not properly within our juriſdiction as critics. As politicians, we could not have been induced to approve of the ſtrange meaſure which it endeavoured to juſtify; we think we could have produced arguments of ſome weight in ſupport of an oppoſite opinion; and perhaps have ſhown, that the Honourable Gentleman has miſrepreſented the ſtate of the queſtion: but, after the volumes which have been written on this ſub-

ject by the ableſt writers of the age, ſuch a diſcuſſion would be trite and ſuperfluous. This well-known production is now republiſhed by Mr. Robert Adair, a gentleman who has long been a ſatellite to the great luminary of oppoſition, and who is alſo known to the public, if not as "having wit himſelf," at leaſt as "having been* the cauſe of it in others." His object by this publication is not, he aſſures us, to exhibit a ſubject of perſonal triumph to Mr. Fox; but (we uſe Mr. A.'s own words) "leſt the great queſtion of his public conduct in 1792 *ſhould ſteal down the ſtream of occaſional controverſy, or loſe itſelf in the ſtagnant impotence of what is now produced to the world for a ſyſtem of amendment and moderation.*"

After this ſpecimen of Mr. A.'s *correctneſs* of taſte and *perſpicuity* of language, the reader will eaſily conceive the nature of this publication; in which, to the plain, unaffected, and nervous ſentences of Mr. Fox, the "purple patches" of Mr. Adair are ſewed with about as much ſkill as they are wrought with genius and invention. After a Preface, written for the moſt part in a ſtyle ſimilar to that of the preceding quotation (and in which we are told of "*an amalgama of alarms*," of the ſame alarms "*perpetuating a nullity and inefficiency*," and of "*the law itſelf going mad*," &c. &c.) our ingenious commentator divides the Speech of his friend into three portions; and, at the end of each, gives us what he calls "reſults." The principal object in theſe "reſults" (ſo far as the writer's object can be diſcerned through the cloud of incongruous metaphors and affected expreſſions) is to ſhow, that, by concluding a peace with France, although the monarchy has not been reſtored, we have ſanctioned all Mr. Fox's arguments, and fulfilled all his predictions. To diſcuſs this ſubject in a ſatisfactory manner, and expoſe the numerous but awkward ſophiſtries of this writer, would far exceed the limits of a Review. Suffice it to ſay, that he aſſumes, without the leaſt proof, that a peace, conſiſtent with the honour of the country, would have been obtained, nay ſecured, by the mode of conduct propoſed by Mr. Fox; he aſſumes, that the preſent Government of France is as little able to maintain the relations of peace as were the Executive Council in 1793, and all the ephemeral rulers of France who ſucceeded them; and he preſumes, contrary to fact, that the reſtoration of the Bourbons was not, as Mr. Pitt ſo often declared, only a deſirable mean of obtaining peace; but that it was the direct and real object of the war. The beſt and moſt ſpecious remarks of Mr. A. are towards the concluſion; where he argues, that alliances ſhould have been formed, and the war carried on, either ſolely in order to reſtore the French monarchy, or ſolely to preſerve the balance of Europe; and that we ſhould have made an explicit declaration (of our views) to France, and the powers at war with her, previouſly to our hoſtilities. All this is very plauſible in theory; but if the circumſtances which aroſe previouſly to, and during the late war, were duly and impartially weighed, it would, we ſuſpect, be found ſcarcely poſſible to have reduced it to practice.

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* Vid. the celebrated Anti-Jacobin Newſpaper paſſim.

ART. 37. *Obſervations and Reflections on the Impropriety of interfering with the internal Policy of other States. By the Rev. William Benſon, of St. Mary Hall, Oxon. In a Letter addreſſed to the Right Hon. Henry Addington, Chancellor of the Exchequer, &c. &c.* 8vo. 18 pp. 1s. Debrett. 1802.

The liberty which moſt of our public journals have taken in commenting on the character and conduct of the Firſt Conſul of France, is warmly cenſured by this writer; and perhaps this liberty has been carried too far. Let it be remembered, however, that the publiſhers of theſe journals are amenable to the laws for every unwarrantable invective againſt a foreign government in amity with us, as much as if it were directed againſt our own; and that a proſecution is now going on againſt a periodical writer, for exceeding, as it is conceived, the legal privilege. Let it be alſo remembered that, during the late war, governments, not only at peace with but the allies of our own, were publicly vilified in the moſt opprobrious language; and we do not recollect that any proſecutions were inſtituted on that account. We are not advocates for abuſe and ſcurrility; but the proceedings of France, ſince the peace, are ſo open to animadverſion, that, in the only country enjoying a free preſs, it is not poſſible, nor deſirable, that it ſhould be wholly ſuppreſſed. From the ſtyle of the latter part of this Letter, we conceive the author to be a well-meaning enthuſiaſt.

ART. 38. *Profuſion of Paper Money, not Deficiency in Harveſts; Taxation, not Speculation, the principal Cauſes of the Sufferings of the People. With an Appendix, containing Obſervations on the Report of the Committee of the Houſe of Commons, appointed to enquire into the high Price of Proviſions; and an important Inference from Mr. H. Thornton's Speech in Parliament, on March 26. By a Banker.* 8vo. 32 pp. 1s. Jordan. 1802.

In an Advertiſement prefixed to theſe Letters, we are told that they were firſt publiſhed in an evening paper; and that they are ſubmitted to the public a ſecond time, "from a juſt apprehenſion that the ſame cauſes which, in a year of plenty, produce the preſent degree of diſtreſs, will, in ſeaſons of ſcarcity, if ſuffered to exiſt, expoſe the nation to the moſt ſerious calamity."

The firſt of theſe Letters ſets out with a denial of the principle, that *the price of commodities in trade is as their ſcarcity combined with their demand.* This, the author obſerves, ſeems to be contradicted by experience; for he thinks the quantity of corn in hand when theſe Letters were written cannot be leſs, or the demand much greater, than in 1794; yet the prices are (or rather were) higher than at that period. The cauſe of this difference is, according to him, that money, or what was *once* its repreſentative, paper money, "has increaſed to a proportion much higher than it uſed to bear to the quantity of the commodities for which it is exchanged." To prove and illuſtrate this point, is the object of the remaining part of this Letter. In the ſecond Letter, the author objects to the Salt and the late Income Taxes, as affecting the price of the moſt neceſſary articles of life. We believe there is not a miniſter of this country who would not

thank, nay highly reward, a writer, who could point out a productive and efficient tax, by which the people at large would not be mediately or immediately affected. The third and laſt Letter contains a ſhort defence of Mr. Boyd's doctrines againſt the attack of Sir F. Baring. In the Appendix, ſome objections are made to the report of the Committee of the Houſe of Commons, on the price of proviſions; and the opinion maintained in the Letters further illuſtrated and enforced.

Upon the whole, this writer ſhows an acquaintance with the ſubject of which he has treated, and has placed his arguments in a clear and ſtriking light; but we think he errs, in aſcribing to one or two cauſes that which a concurrence of many circumſtances produced.

ART. 39. *The Impolicy of returning Bankers to Parliament in the enſuing Election. Including Strictures on the Productions under the Signature of Common Senſe, &c. &c. Dedicated to His Grace the Duke of Bedford. By a Friend to the Poor, the Commerce, and the Conſtitution of England.* 8vo. 34 pp. 1s. Jordan. 1802.

In this, as in other inſtances, it has not been in our power to give our readers any ſketch of a work referring to the General Election till after that event had taken place. This circumſtance, however, is not in the preſent caſe very material; as the author's arguments apply to a general ſyſtem of commercial polity, the continuance or altera ion of which is not likely to depend on the admiſſion of a few bankers to ſeats in Parliament, or their excluſion from that honour.

The author firſt enquires "by what means, ſince the commencement of the laſt century, the poor of England have increaſed in number and diminiſhed in comforts?" And he profeſſes to prove, that "the unconſtitutionally commanding tone of the miniſtry" (a fact the exiſtence of which he aſſumes without proof) "and the dearneſs of neceſſaries, are brought upon England by one and the ſame inſtrument, and alſo what that inſtrument is."

This inſtrument, or rather this cauſe, of dearneſs, the writer before us (with Mr. Boyd, and the author of the preceding article) inſiſts is "the increaſe of the circulating medium." He cenſures, we think with juſtice, the practice of lending, not only money, goods, and ſecurities (which every man has a right to do) but the lender's own credit, arguing that "credit is not property, and ought not to be paſſed upon and charged to others as ſuch." Thence, he ſays (as the poor cannot, for want of credit, manufacture this paper) "the unequal diſtribution is not only proved, but ſhown to be eſſentially inherent in the circulation of fictitious paper."

Among the bad effects of accommodation paper, this author reckons that, by its influence, the exertions of patriots, ſuch as Fox, Sheridan, Norfolk, Bedford, with a long *et cætera* (we ſuppoſe Tooke, Thelwall, O'Connor and Co.) have been defeated. Of this aſſertion, we look in vain for the proof. Could the author furniſh ſuch proof, we think he would do more for the ſupport of this obnoxious paper credit, than all he has done to overthrow it.

After all, ſince paper credit is a neceſſary attendant on, and ſupport of, commerce; although we may admit that the loan of paper, and conſequent increaſe of the circulating medium, be an abuſe of that credit; it will be extremely difficult to eradicate the evil without injuring fair and neceſſary paper credit, of which the fictitious credit complained of is a conſequence. The writer before us deſerves praiſe for pointing out the miſchief; but it remains for others to ſuggeſt a ſafe and practicable remedy.

MISCELLANIES.

ART. 40. *Hints, deſigned to promote Beneficence, Temperance, and Medical Science. By John Coakley Lettſom, M. D. &c. Three Volumes.* 8vo. 1l. 8s. 6d. Mawman. 1801.

Upon Dr. Lettſom's claims, as a man of extenſive and active benevolence, there is no occaſion to expatiate; and there is hardly a charitable inſtitution in this county which is not indebted to the energy of his zeal, and efficacy of his talents. Of theſe uſeful and intereſting Hints, the greater part have appeared in print before; but they are now given in a more ſyſtematic and elegant form, and are alſo accompanied by thirty-nine plates, which exhibit more or leſs ſatisfactory likeneſſes of individuals, whoſe diligence and exertions in the cauſe of benevolence have long been notorious to the world. It is altogether a pleaſing publication; and the additional, and almoſt innumerable, teſtimonies confirming the great and wonderful effects of vaccine inoculation, which are here adduced, muſt ſurely remove all remaining doubts of its ſucceſs from the moſt perſevering and obſtinate incredulity.

ART. 41. *An Apology for differing in Opinion from the Authors of the Monthly and Critical Reviews, on Literary Communications, Variolous and Vaccine Inoculation, Dr. Jenner's Diſcovery of Vaccine Inoculation, the Means of preventing Febrile Contagion, and the Eſtabliſhment of Charitable Inſtitutions. By John Coakley Lettſom, M. and L. L. D. Member of ſeveral Academies and Literary Societies.* 8vo. 2s. 6d. Mawman. 1802.

Our brother reviewers, ſome of them at leaſt, differed in opinion from Dr. Lettſom upon the ſubjects enumerated in the title-page of this pamphlet. An inveſtigation of particulars would in us be invidious; we can only therefore ſay, that Dr. Lettſom's vindication appears to us ſufficient and ſatisfactory, and more eſſentially ſo in all that relates to Dr. Jenner and vaccine inoculation.

ART. 42. *The Works of Solomon Geſſner, tranſlated from the German, with ſome Account of his Life and Writings. In Three Volumes.* 12mo. 18s. Cadell and Davies. 1802.

The name of Geſſner is popular, and this publication will, we doubt not, have an extenſive circulation. For our parts, we have no ſcruple

ſcruple in avowing, that his works with us ſtand in no very high eſtimation. With the exception of the Death of Abel, they inculcate no maxims of moral virtue, no precepts of political ſagacity, no rules for the conduct of life, which entitle them to particular recommendation from the guardians or directors of public taſte. The Idylls are fantaſtical, effeminate, and abſurd; the Letter, however, on Landſcape Painting contains many ſenſible remarks, and cannot fail of being uſeful to young artiſts. This edition is very elegant, and adorned with various engravings, of different degrees of merit.

ART. 43. *Atala, from the French of Mr. de Chateaubriant, with explanatory Notes.* 12mo. 5s. Robinſons. 1802.

This is a pleaſing but melancholy tale, which, though encumbered with eccentric opinions and ſtrong improbabilities, excites an intereſt which will not permit the reader to throw aſide the book till the ſtory is finiſhed. It has excited ſome warm controverſy in France, as it involves the queſtion of the vow of perpetual celibacy.

ART. 44. *Remarks on the French General Reynier's (Regnier*) Narrative of the Campaign in Egypt. By an Officer employed in that Country.* 8vo. 45 pp. 2s. Cadell and Davies. 1802.

When the Narrative of General Regnier made its appearance, the character which we heard of it from various quarters induced us to wiſh, that ſome intelligent officer of the Britiſh army employed in Egypt would favour the public with a full ſtatement of the military tranſactions in that country; which, we underſtand, have, in many inſtances, been greatly miſrepreſented by the French General. This taſk has been very ably performed by Sir Robert Wilſon, in the work with which this number commences. The little tract before us (to which, we think, the author's name ſhould have been prefixed) profeſſes only to correct a few of the moſt important and ſtriking miſtatements in the French account, particularly as to the numbers of the reſpective armies, and the occurrences of the three principal actions between them; namely, that on the landing of the Britiſh, that of the 13th, and the deciſive battle on the 21ſt of March; reſpecting all of which, there are glaring miſrepreſentations in Gen. Regnier's Narrative. In the firſt place, he has artfully diminiſhed the force of the French army, by ſtriking out all the officers of that army, all the artillery men, and other perſons in that department; and he has increaſed the force under General Abercrombie, by calculating the ſtrength of each corps in round numbers, and making no allowance for ſick. By correcting theſe calculations, the author before us makes the number of French military men in Egypt fit for ſervice to amount to 24,864; and he aſſerts (with the greateſt probability of being near the truth) that the

* By what licence this writer has accommodated the Engliſh ſpelling to the French pronunciation, we know not. *Rev.*

effective men of the Britiſh army who landed hardly amounted to 15,000. In remarking upon Gen. Regnier's account of the landing of our troops, this author has briefly but ſtrikingly deſcribed the circumſtances under which that landing was effected, namely, "the ſteepneſs of the beach, the nature of the ſand hills, the cover which they afforded to the French, and, above all, the inceſſant fire which they could keep on the boats, without the poſſibility of receiving a ſhot in return." From the above circumſtances, and others there ſtated, he infers (contrary to the French General's aſſertion) that the force poſted to oppoſe the landing was ſufficient for that purpoſe, had not the invading troops ſhown the moſt determined courage and conſtancy. He then ſtates Gen. R.'s account of the affair on the 13th, and reduces the wonderful heroiſm ſaid to be diſplayed by the French troops to "a retreating fire kept up at intervals from their different corps, and a charge made by their 3d Dragoons on our 90th regiment," which was received with equal reſolution, and effectually repelled. In diſcuſſing the events of the battle on the 21ſt of March, he ſhows it to be probable, that the French force exceeded 12,000 men; and he juſtly obſerves, that a great part of Gen. Regnier's deſcription of that battle is "no leſs than an eulogium on the Engliſh troops," which he conſiders as then amounting to little more than 13,000 men, and conſiſting entirely of infantry; of which he declares (and, we believe, with perfect truth) that not above one third were oppoſed to the enemy, almoſt the whole of whoſe force was thrown on the right wing of the Britiſh army. A very unjuſt cenſure on Gen. Hutchinſon, for the ſlowneſs of his march to Cairo, is alſo effectually repelled: and this little work is, ſo far as it goes, well calculated to do away the miſrepreſentation of the French writer.

ART. 45. *Hiſtory of the Otaheitean Iſlands, from their firſt Diſcovery to the preſent Time. Including an Account of the Inſtitutions, Government, Manners, Cuſtoms, Religion, and Ceremonies of the People inhabiting the Society, the Friendly Iſlands, and the Marqueſas. With an Hiſtorical Sketch of the Sandwich Iſlands. To which is added, an Account of a Miſſion to the Pacific Ocean, in the Years* 1796, 1797, *and* 1798. 8vo. 300 pp. 3s. Ogle, &c, Edinburgh and London. 1800.

About half of this book was written by one nameleſs hand, and the reſt by another, differing in their powers, or in the application of them, as much as any man's right hand ever differed from his left. The former part of the book is written with much incorrectneſs and coarſeneſs of ſtyle, but with an appearance of reſpect for religion; in the other part, the ſtyle is ſuperior, but philoſophy (or what is ſo called) ſeems to be ſubſtituted for religion. Neither of the writers ſhow any prejudice in favour of kings, nobles, or clergy. We cannot ſuppoſe that the Miſſionary Society countenances ſuch publications; at leaſt, we hope not.

ART.

ART. 46. *A few Days in Paris, with Remarks characteriſtical of ſeveral diſtinguiſhed Perſonages.* 8vo. 1s. 6d. Hatchard. 1802.

This pamphlet is evidently the production of an honeſt, ſenſible, and loyal writer. He tells us, which we are not ſorry to hear, that the rage for going to Paris is on the decline; he adds, which we are not ſurpriſed to know, that the face of the Firſt Conſul is ſtrongly marked with melancholy, reflection, &c. and that he is impenetrable even to his friends. He expreſſes himſelf hurt at ſeeing Mr. Fox regular in his attendance at the Thuilleries; and tells ſome pleaſant anecdotes, in an agreeable manner, of the French Inſtitute, the ſtate of the Arts, the Theatres, &c. An original Letter of the gallant Sir Ralph Abercrombie will be found in the Addenda, highly honourable to his memory.

ART. 47. *The Natural Hiſtory of Quadrupeds, including all the Linnæan Claſs of Mammalia; to which is prefixed, a General View of Nature for the Inſtruction of Young Perſons. In Two Volumes, with Plates.* 12mo. 14s. Johnſon. 1801.

This publication may be conſidered as a companion to the Natural Hiſtory of Birds, printed ſome years ſince for the ſame bookſeller, and intended for the amuſement and inſtruction of children. It is extremely well executed, and the plates are very ſuperior to what generally accompany books of the ſame price. The work of Dr. Shaw is on a more extenſive ſcale; and of that, the author of the preſent work has availed himſelf; theſe two volumes therefore may be conſidered as an excellent epitome of information, with reſpect to all the Linnæan claſs of mammalia. It is the performance of two different hands; but they, as the difference is hardly perceptible, ſeem to require no more particular notice.

ART. 48. *The Science of Teaching applied to Elocution, Poetry, the Sublime of Scripture and Hiſtory, with a novel and improved Arrangement of the latter, for the Uſe of claſſical Pupils. By David Morrice, Author of the Art of Teaching or communicating Inſtruction, lately publiſhed.* 12mo. 168 pp. 3s. Lackington, &c. 1801.

Mr. D. Morrice is an aſſiduous publiſher; we have had him before us ſeveral times; and his book mentioned in the title-page may be found at p. 450 of this volume. He muſt be diſtinguiſhed from Mr. A. Morrice, the brewer. In the preſent book, there is little to demand particular attention; and the novel arrangement of hiſtory conſiſts only in placing ſacred and profane hiſtory in two parallel columns, which, for a large part of the latter, of courſe leaves a vacant ſpace by its ſide, very convenient for the extenſion of the book.

ART. 49. *Three Diſcourſes: 1. On the Uſe of Books; 2. On the Reſult and Effects of Study; 3. On the Elements of Literary Taſte; delivered at the Anniverſary Meetings of the Library Society at Chicheſter, Jan. 1800, 1801, 1802.* 12mo. 180 pp. 4s. Johnſon. 1802.

Theſe Eſſays, though now firſt collected into a volume, appear, by their ſeparate pages and titles, to have been printed reſpectively in the years

years in which they were delivered. Though the author's name is not affixed to them, it is perfectly evident that it can be no ſecret in the neighbourhood of the Society for which the Eſſays were written. We, however, have determined to give our commendation of them, after ſatisfying ourſelves that they deſerve it, without the chance of being biaſſed by a name. They are certainly replete with good literature, correct taſte, and ſound principles, delivered in a modeſt manner, but in an elegant ſtyle.

We ſee with pleaſure that the author, who thus undertakes to edify a provincial Society, is ſtrong in his oppoſition both to Atheiſts and Deiſts; it is well known that this has not always been the caſe in literary Societies, particularly in foreign countries. The practical advice of this author, for making the beſt advantage of reading, by Common-places and other aids, is ſenſible and judicious. He recommends, in particular, the careful and ſtudious application to good books, inſtead of the haſty and indiſcriminate reading which is but too prevalent. He points out to his auditors "how lamentable a waſte of time that perſon muſt incur, who runs rapidly through a great number of books, with the vain hope of appeaſing a reſtleſs ſpirit of curioſity, reflects very little (for, in truth, he has no time for reflection) on what he reads, makes no minutes or extracts from the books he thus glances over, and cloſes volume after volume, with perhaps the diſtinct recollection of nothing, but the words of the title and the name of the author." P. 37. This very juſt and important opinion he corroborates by the authority of Profeſſor Dugald Stewart. The writer of theſe Eſſays may, on the other hand, we think, be very properly mentioned as an example of the advantages derived from the oppoſite conduct; of a mind ſtored by ſtudious reading, and a judgment formed by careful exerciſe.

ART. 50. *Four Eſſays on Practical Mechanics, the Firſt on Water-Wheels; the Second on the Steam-Engine; the Third on Mills; and the Fourth on the Simplification of Machinery. By Thomas Fenwick, Coal Viewer.* 8vo. 83 pp. with Two Plates, 3s. Mawman. 1801.

The chief deſign of this work, the author informs his readers, is "to aſſiſt civil engineers and millwrights in the buſineſs of calculation, which is one of the moſt tedious parts of their profeſſions."—"Rejecting algebraical formulæ," he adds, "I have endeavoured to explain the ſubjects with the utmoſt ſimplicity and perſpicuity." That this plan is of a uſeful nature will not be denied. It is performed chiefly by means of tables, which, from the clearneſs of their arrangement, require but little explanation. The calculations of weights and velocities for the ſteam-engine, are carried to a great extent, and muſt be of much convenience to perſons employed in their conſtruction, or having occaſion for their application. The fourth Eſſay, "on the Simplification of Machinery," is of a different nature, but not leſs uſeful. It is employed to confirm and illuſtrate the great mechanical principle, that ſimplicity combined with adequate effect, is the perfection of the art. "If we judge," ſays he, "of ſome engineers by their works, we may very juſtly ſuppoſe, that they imagine the perfection of machinery conſiſts in a multiplicity of wheels giving motion

to each other, and that they conſider a great complication of wheels in the machine, as a multiplied diſplay of their knowledge." That the contrary is the fact, is well known to all who have ſtudied mechanics on true principles, and Mr. F. deſerves commendation for giving all poſſible illuſtration to a truth of ſuch importance.

ART. 51. *The Sequel to the Sketch of the Denominations of the Chriſtian World; being Teſtimonies in Behalf of Chriſtian Candour and Unanimity, by Divines of the Church of England, the Kirk of Scotland, and among the Proteſtant Diſſenters. To which is prefixed, an Eſſay on the Right of private Judgment in Matters of Religion. By John Evans, A. M. Maſter of a Seminary for a limited Number of Pupils, in Pullin's-Row, Iſlington. Second Edition.* 12mo. 214 pp. 3s. Symonds. 1801.

The little work, to which the preſent is a Sequel, was noticed by us, in our ſixth volume, p. 675, and we there praiſed the general deduction made in favour of charity and moderation. That publication has been much approved, and has reached a fifth edition, with much augmentation.

This Sequel is wholly dedicated, excepting the introductory Eſſay, to the illuſtration of the Chriſtian virtues above-mentioned, from the writings of divines of various denominations. The divines of the Church of England ſtand firſt, and are cited to the number of thirty-three; then twelve divines of the Church of Scotland; and, laſtly, thirty-one of the Proteſtant Diſſenters. To calm the violence of diſſention, without abating the proper zeal for truth, is to render a moſt eſſential ſervice to mankind. Such we believe to have been the deſign of Mr. Evans, and moſt cordially do we wiſh ſucceſs to an undertaking ſo praiſeworthy.

ART. 52. *A Table, ſerving to ſhow the Intereſt of any Sum, for any Time, at 5 per Cent. Alſo a new, accurate, and expeditious Method of computing the Intereſt of a large Account. By Richard Watſon.* 8vo. Hurſt, &c. 1802.

The publication of tables to abridge the labour of calculating is always an act of ſervice to ſociety, if the tables be conſtructed with ſufficient care and accuracy. To aſcertain this, however, would require almoſt as much labour as to form the work; and therefore we can ſeldom undertake to ſay more for a publication of this kind, than that the deſign is good. To this commendation Mr. Watſon's book appears to be entitled; and we can the more boldly recommend it to trial, as no great ſum will be hazarded in the purchaſe.

ART. 53. *A View of the Commerce of Greece, formed after an Annual Average from* 1787 *to* 1797. *By Philip Beaujour, Ex-Conſul in Greece. Tranſlated from the French, by Thomas Hartwell Horne.* 8vo. 463 pp. 9s. Wallis. 1800.

The name of Greece naturally awakens the idea of the ancient arts, and the monuments of the fathers of letters; but little of that kind comes within the ſcope of this volume, which is devoted principally to

modern commerce. The author begins with Macedonia and Salonichi; and, after ſome deſcription of the topography, expatiates on the tobaccos of the former and the cottons of the latter. It is remarkable, that *Sérés* is the diſtrict where the cotton grows. When we come to Attica, we ſee, with ſome ſatisfaction, that the Attic bees ſtill retain their ancient pre-eminence. "In general," ſays the author, "the honey of Attica, and that of Mount Hymettus in particular, have preſerved their ancient reputation, and they merit it. The honey of Mahon and Narbonne, which is the beſt we know of, cannot be compared to them, either for perfume or ſweetneſs. Notwithſtanding *it is red*, the Athenian honey is of the fineſt tranſparency: what diſtinguiſhes it from our honey is, that it is thick, without being either clotted or congealed." P. 112. The wax, however, is ſaid to be inferior to ours.

As a new kind of view, taken of an intereſting country, this work muſt have ſome attractions for the man of letters; but, to the commercial man, it is of much more importance, both as it points out the ideas of the French reſpecting that part of the Levantine commerce; and doubtleſs furniſhes many facts, of which the Engliſh merchant may take advantage. He may perhaps be ſurpriſed, at p. 234, to be told, that the Engliſh export the *châli*, or *châlon*, to Greece, till he recognizes, in the latter term, the Engliſh word *Shalloon*, Frenchified. He will not, however, be aſtoniſhed at the following ſentiment. "So long as we ourſelves conſume the productions of India, we muſt be tributary to the Engliſh, or (muſt be) their rivals." P. 254.

FOREIGN CATALOGUE.

FRANCE.

ART. 54. *Les trois ages des Colonies, ou de leur état paſsé, préſent et à venir; par M.* de Pradt, *membre de l'aſſemblée conſtituante;* 3 *Voll. in* 8vo. Paris.

The intention of the author, in the firſt Part, is to make an extract from *Raynal* in favour of youth.

"De le purger de toutes les licences et de tous les écarts qu'il s'eſt trop ſouvent permis ſur les objets les plus ſacrés. Enfin d'offrir les rapports politiques des colonies, exempts de toute conſidération *contraire aux principes*, avec tout ce que l'homme *le plus curieux* de connoître l'hiſtoire des établiſſemens européens peut déſirer de ſavoir."

The object of the ſecond Part is to give an account of the augmentations and improvements of the colonies, and of the new relations

which have reſulted from them. In the third Part, the author points out " le parti que l'on n'eſt plus maître de n'en pas tirer."

With reſpect to the firſt Part, we muſt obſerve, that whereas M. *de Pr.* profeſſes to give only an extract from *Raynal*, without any addition, the ſtatiſtical picture of the colonies has undergone very important changes ſince the year 1775. The man, therefore, who is *curieux de tout ſavoir ſur les colonies*, muſt be obliged to have recourſe, for this purpoſe, to other works, particularly thoſe publiſhed by the Engliſh ſince that of *Raynal*, many of which have been tranſlated into French.

M. *de Pr.* here regards the colonial eſtabliſhments as an invaluable ſource of riches and proſperity to Europe; and, at the ſight of this magnificent ſpectacle, inſtead of crying out with *Raynal*, " malheureux Européens! pourquoi avez-vous des colonies?" he ſays, " heureux Européens! peut-on vous trop féliciter de poſſéder des colonies, &c."

If the author had treated *Raynal* with harſhneſs in the beginning of the volume, he afterwards ſoftens the ſeverity, by informing us, that he, at laſt, " a déploré l'abus de ſes principes .... a travaillé à en arrêter le cours ... a expié par une déclaration ſolemnelle la part qu'on aimoit à lui attribuer dans la révolution ... eſt deſcendu volontairement du trône où l'idolâtrie philoſophique du temps l'avoit élevé ... a abandonné aux regrets le ſoin trop tôt rempli d'abréger ſa carrière, &c."

The ſecond volume treats of colonies in general, of the ſyſtem of colonization among the ancients, and of the manner in which it differs from that of the moderns. *Smith* has examined theſe matters under the ſame point of view. M. *de Pr.* copies him almoſt word for word.

" Les colonies ſont des fermes exploitées au profit de l'Europe;—elles ſont eſſentiellement productrices de denrées et l'Europe en eſt eſſentiellement conſommatrice:—les bras ſon trop rares aux colonies, les produits trop ſérieux pour qu'elles deviennent manufacturières: le but eſt d'empêcher que la balance ne ſoit trop inégale entre les produits bruts coloniaux fournis à l'Europe et les projets manufacturés donnés en échange aux colonies."

The author has likewiſe adopted the principles of the ſame writer on excluſive privileges; but by a contradiction, of which there are other examples in this work, he contends for the continuance of ſlavery. According to him, " *l'eſclavage eſt un objet d'interêt commun*" and " *l'affranchiſſement des eſclaves un acte tout-à-fait anti-ſocial colonialement parlant.*" With reſpect to Mr. *Wilberforce*, he ſays that he ſhould find himſelf at a loſs *d'aſſigner la nuance préciſe entre ſes diſcours et ceux de* Briſſot: and, as it is not poſſible that a government, a ſtateſman, or a philoſopher, ſhould either act honourably or think juſtly when they differ from M. *de Pr.* he accounts for this diſſimilitude in the following manner.

" C'eſt qu'il eſt dans la nature des mauvaiſes cauſes de faire deſcendre les hommes au deſſous d'eux mêmes, comme de la nature des bonnes de les élever en proportion."

The

The change produced in St. Domingo by the Revolution the author thus deſcribes.

" Le nègre a ceſſé d'être eſclave: il en a perdu toutes les habitudes.—Avant la révolution, il révéroit dans le blanc un être ſupérieur à lui.—Aujourd'hui non-ſeulement il eſt libre, mais il fait fortune! C'eſt le riche parvenu des colonies.—Les nègres ont détruit les claſſes ſupérieures.—S'ils travaillent, ce n'eſt plus pour le compte d'autrui, c'eſt pour le leur.—Le nègre a excellé dans le métier des armes, pour lequel il eſt très-propre; il remplit tous les grades de l'adminiſtration et de l'armée.—Il a vaincu et mis en fuite le blanc, ſur lequel il ſe permettoit à peine de lever les yeux: il l'a ſupplanté, et trop ſouvent avec avantage, dans toutes ſortes d'emplois.—Il y a plus: en Amérique comme en France, il s'eſt élevé de la tourmente révolutionnaire des hommes à grands caractères, à grands talens, qui ayant ſu réunir l'humanité aux lumières, ont relevé la caſte noire, ont donné du luſtre à ſes actions, du poids à ſes prétentions.—Comment effacer de leur ſouvenir les temps où ils furent libres, dominans, vainqueurs de ces mêmes blancs qui voudroient les maîtriſer de nouveau?"

At laſt, M. *de Pr.* quits the paſt and the preſent, that he may look into the future ſtate of the colonies; and here, from Chapter XI. his work begins to aſſume a ſomewhat better character. In excuſe, however, for ſome imperfections, he obſerves, that his book was written in 1797 and 1798, but that it was printed in 1802; ſince then he appears not to have been ignorant of the difference of the times, of circumſtances, and of the grounds of his reſults, what could have prevented him from rectifying them?

We agree with M. *de Pr.* where he ſays, that, in a work of this nature, " les égards ne ſont dus que dans l'expreſſion; mais ils ne le ſont point dans l'énoncé même de la penſée, toutes les fois que, bornée à la ſimple ſpéculation, elle ne renferme ni provocation perturbatrice pour l'état, ni provocation injurieuſe pour les particuliers. Telles ſont les vraies limites de la liberté d'écrire."

The eleventh Chapter has for its object, to aſcertain the preſent ſtate of the different nations of Europe, in regard to their colonies; and to point out the cauſes which have produced this ſituation. It reſults from this inveſtigation, that England is arrived at the higheſt degree of colonial and maritime power; and that the difference between this country and the reſt, in both theſe reſpects, is immenſe; that Spain, which is the firſt in ſurface, and which might likewiſe be ſo in riches, but which ſtill remains the ſecond, might ſuddenly become the laſt. France is here, from particular conſiderations, but ſlightly mentioned; while Portugal and Holland are placed in the third rank. England, the author ſays, is indebted for the proſperity of its colonies to its conſiſtent and judicious adminiſtration. The other nations of Europe are arrived, by oppoſite vices, at reſults not leſs oppoſite.

But what is to be done for theſe colonies in the ſtate which M. *de Pr.* conſiders them to be? It is here that the ſyſtem of the author commences. He wiſhes, with ſome other writers, that the ſovereignty of them, and all excluſive privileges, ſhould be abandoned; and that they ſhould be aſſiſted in rendering themſelves independent. He lays

it

it down as a principle, " que l'indépendance eſt innée avec les colonies et qu'elle s'accroît par leur proſpérité, avec leur population :—que les changemens arrivés dans les puiſſances de l'Europe ſont de nouveaux élémens d'indépendance qu'a complétés la révolution françaiſe :—que les colonies, l'Inde exceptée, ſont parvenues au moment de leur ſéparation avec toutes les métropoles."

M. *de Pr.* conceives, that the nations of Europe would always, without any further expence, be abundantly ſupplied with theſe articles of commerce, if they had the means of paying for them; which would chiefly depend on the amelioration of their own agriculture.

Thus would be formed from fifteen to eighteen independent ſtates; for an account of the arrangement and limits of which, we refer our readers to the book itſelf.

We imagine, however, that it would be extremely difficult to prevail on England, which is ſo advantageouſly poſſeſſed of the two Indies, to give them up to the common maſs; or on Spain and Portugal, which are not, like England, in a ſituation to reimburſe themſelves by their induſtry and their commercial ſyſtem; to renounce the millions derived from Brazil, Peru, and Mexico: even the French and Batavian Republics would have ſacrifices to make, to which they would probably object.

After having exalted and exaggerated the colonial riches, the author undervalues them in the laſt part of his work. He eſtimates at 600,000 francs annually for the Philippines, and at a million for the Spaniſh part of St. Domingo, what theſe almoſt unproductive colonies coſt Spain. The net produce which Spain draws from Peru and from Mexico, he reduces to ſixty millions. *Eſpr. d. Journ.*

ART. 55. *De l'état de la culture en France et des améliorations dont elle eſt ſuſceptible, par* de Pradt; 2 *Voll. in* 8vo. Paris. 1802.

A Letter to Mr. *Arthur Young* is prefixed to this work. Mr. *Arthur Young* appears to the author to deſerve the name of reſtorer of French agriculture, of which *Olivier de Serres* is to be regarded as the father.

This work is not preſented by its author merely as a treatiſe on the agriculture of France in particular, but as a general account of the richneſs of its territory; to which he exhorts its inhabitants to give all the development of which it is ſuſceptible.

The tract of land which moſt aſtoniſhed Mr. *Arthur Young* by its goodneſs, was that which is extended from Calais to the Loire; but the ſight of its abundant harveſts did not conceal from him the faults committed in its agriculture, which is too excluſively confined to tillage.

" L'agiculture," ſays M. *de Pr.* " conſidérée en général, n'eſt pas autre choſe que l'enſemble des produits de la terre, et des moyens d'en extraire la plus grande valeur. La terre eſt le ſujet, l'agriculture le moyen, le produit le réſultat et le but. Le labourage n'eſt qu'un de ces moyens au-delà duquel il peut en exiſter mille autres ſuivant les

localités. Les animaux ſont ſûrement au premier rang de ces moyens, comme valeurs et comme moyens de ces valeurs. Les animaux valent par eux-mêmes, et font valoir la culture par l'exploitation et par les engrais. Ils apportent donc au cultivateur un triple profit, ou plutôt ils ſont à eux ſeuls toute ſa force et ſa richeſſe.—Leur utilité, comme engrais, eſt méconnue preſque partout; comme valeur, elle l'eſt encore davantage. Par l'une de ces erreurs, le cultivateur ſe borne à l'entretien d'un petit nombre d'animaux, ſans ſonger à la fertilité dont une quantité plus grande ſeroit la cauſe. Par l'autre, il nourrit indifféremment un animal d'un prix très-vil, aux mêmes frais qui ſuffiroient à l'education d'un animal ſupérieur qui renfermeroit dans un ſeul individu le prix de pluſieurs; ignorant qu'un ou deux animaux de belle qualité rendent autant, et même davantage que des récoltes céréales tout entières." *Ibid.*

ART. 56. *Mon voyage au Mont-d'Or; par l'auteur du* Voyage à Conſtantinople, *par l'Allemagne et la Hongrie.* Paris. 1802.

The author's rapid excurſion to Conſtantinople has been generally read and admired: at preſent, he conducts his readers through ſome parts of his own country, as Berry, the Bourbonnais, Auvergne, la Limagne, and, laſtly, to the Mount d'Or. Theſe countries may not, indeed, excite ſo much curioſity as Conſtantinople, with its ſeraglios and its moſques; but this he conceives to ariſe from a prejudice which is here combated.

" Le monde," ſays he, " eſt moins grand qu'on le penſe, et la France l'eſt beaucoup plus qu'on le croit. J'abandonne à mes ſucceſſeurs le ſoin d'établir cette vérité par des obſervations multipliées dans le même genre. Ce n'eſt pas moins une découverte qui m'appartient, qu'on auroit pu m'enlever; mais je prends date.

" Au reſte, c'eſt ma profeſſion de foi de voyageur ſeulement que je vous dois. Je vous dirai donc que je penſe, avec le philoſophe gaſcon, *que le voyage eſt un exercice profitable, l'ame y acquérant une continuelle exercitation à remarquer des choſes nouvelles.* J'ai d'ailleurs un avantage qui m'eſt commun avec Montagne; c'eſt toujours quelque choſe. *J'aime les pluies et les crottes comme les canes; la mutation d'air et de climat ne me touche pas: tout ciel m'eſt un.*"

On the modes of travelling, the author obſerves,

" Il y a mille manières de ſe tranſporter plus commodes et plus ſûres les unes que les autres. Les Oſtiaks vont en traîneaux, attelés d'une demi-douzaine de chiens. L'abbé Prévoſt connoiſſoit beaucoup un roi d'Afrique qui alloit ſur une vache; et tout le monde ſait que le voyageur Moore rencontra, dans le même pays, un homme qui voyageoit ſur une autruche. Rieſbeck s'eſt mis en route avec un fuſil ſous ſon bras; Goldſmith s'en alloit avec ſon violon et ſon chien. Je connois un Lyonnais qui s'eſt fort bien trouvé de voyager en aveugle; ſa jeune femme le conduiſoit: ils arrivèrent de corps-de-garde en corps-de-garde juſqu'en Suiſſe. Quand on lui demandoit ſon paſſeport, elle demandoit la charité.

" Entre

" Entre ces diverſes manières, nous avions pris un terme moyen; nous avions un cheval pour deux: car, avec la meilleure volonté d'éviter la magnificence, il faut changer de chemiſe pour ſoi, et d'habit pour les autres. Il eſt déſagréable de ne s'entendre dire *mon ami*, que parce qu'on eſt en veſte."

As a ſpecimen of the author's manner, we ſhall preſent our readers with the following paſſage, which, we believe, they will not find unintereſting,

" On croit deſcendre des nues, quand, du haut de cette chaine de montagnes, on s'approche de Clermont. A une ſi grande hauteur, la végétation eſt trop comprimée pour que ce ſol ſoit couvert d'arbres. Cependant, ſur le Puy de Dôme, d'où s'eſt écoulée une des laves qui enveloppent P—, un bois qu'on deſſouche encore, monte preſqu'au ſommet. A meſure que vous deſcendez, comme de terraſſe en terraſſe ſur ces larges chemins qui ont l'air d'être ſuſpendus, vous paſſez par degrés de l'hiver au printemps: les fleurs paroiſſent à travers les haies; partout les arbres ſont ſains et vigoureux. Clermont eſt au bas de ce grand verger, qui commence la Limagne d'Auvergne. Il faut ſe ſouvenir qu'il fait froid ſur ces hauteurs, pour ne pas trouver groteſques les capuchons et les béguins dont ſont enveloppés les hommes et les femmes qui, avec leurs chariots et leurs bœufs, remontent de Clermont dans la montagne.

" C'eſt une belle race d'hommes que celle de ces pays: il y a une grande différence d'énergie entre eux et les laboureurs de Beauce ou du Berry; il y a celle d'un Samnite à un Campanien: auſſi eſt-il difficile de ne pas ſourire en entendant à chaque inſtant le nom de Céſar dans toutes ces bouches là; le chemin de Céſar, le camp de Céſar, les bains de Céſar. Je crois bien que tous les Auvergnats n'ont pas lu ſes commentaires; mais la plupart ſavent que leurs ancêtres lui ont réſiſté glorieuſement. Les noms de pluſieurs de leurs villes ſont des monumens de leur courage malheureux; *Aubière*, *Périer*, *Romagnac*, ſont des noms, impoſés par les vainqueurs, aux théâtres de leurs ſuccès, et viennent de *obiere*, *periere*. Périgère eſt ainſi nommé de ſa ſituation ſur l'Allier, que Céſar paſſa à cet endroit-là même. On y montre les reſtes du pont qu'il jeta en pourſuivant Vercingetorix. J'ajouterois, bien qu'on fait venir *Clemenſſat* de *Clementia Cæſaris*, et *Gondolle* de *cum dolo*; mais ces étymologies reſſemblent trop à *alſana*, qui vient d'*equus*.

" Il y a un peu plus de reſſemblance entre les chars romains et les petit chars aratoires, qui vont ſur deux roues, ſans fers, fermés par devant, et ouverts par derrière, où le payſan auvergnat ſe tient debout comme un triomphateur; au lieu d'une longue branche de laurier, il tient un grand aiguillon: les chars de triomphe à Rome avoient cette forme-là, et dans le temps où ils n'étoient pas plus beaux, on voyoit déjà des rois marcher derrière."

ACKNOWLEDGMENTS TO CORRESPONDENTS.

As we have noticed, very much at large, the excellent work of *Mr. Gentz*, on the politics of Europe (ſee our preſent number, p. 628, and two preceding numbers) we are happy to inſert an intereſting Extract of a Letter from that able writer, to his tranſlator Mr. Herries, which ſtates at large his further deſigns for the common cauſe, accounts for an apparent deficiency in his preſent work, and conveys many important truths.

Extract of a Letter from Mr. Gentz.

"I have one thing farther to requeſt of you. You know that the work, in which you have ſo kindly intereſted yourſelf, is unfiniſhed. The diſtribution of the heads at the beginning (p. 5 in the Engliſh) renders this obvious to every one.

"Even the third diviſion is not completed. The important queſtion concerning the maritime preponderance, or, as the ſtupid partiſans of the French call it, the naval tyranny of Great Britain (which involves the rights of neutral flags) remains to be diſcuſſed; and I intended to have added a recapitulation, in order to exhibit the preſent political ſtate of Europe in one general picture. The *Fourth Part*, which was to have been an enquiry into the domeſtic condition of the French under the influence of their new Conſtitution (a very extenſive, important, and intereſting ſubject of inveſtigation) is altogether wanting. I promiſed, you know, to publiſh another volume: but I was reſtrained from the accompliſhment of this purpoſe, partly by the political events which changed the face of affairs, and partly by circumſtances of a private nature.

"You have ſupplied in your Introduction, what was wanting for your purpoſe, on the ſubject of neutral navigation, in a very complete and ſatisfactory manner. This queſtion (which I conſider to be one of the moſt intricate, perhaps the moſt difficult, in the whole ſphere of public law) has lately been much diſcuſſed, and very ably elucidated in England, where a great number of writings, ſpeeches, and judicial ſentences, replete with learning and ingenuity, have almoſt reduced it to a matter of perfect evidence. But the caſe is very different indeed on the continent: there is no point of public law on which ſuch groſs ignorance prevails, not only throughout the great body of the people, but even in the courts of law, and the cabinets of princes. I could relate anecdotes in proof of this, which would afford laughter to a Britiſh public. All the books publiſhed on this ſubject in France, Germany, Denmark,

Denmark, &c. of late years (for I am not ſpeaking of Grotius, Puffendorf, Vattel, &c. and other writers of *reaſonable* times) are monuments of the moſt conſummate ignorance, or the moſt ſhameful diſhoneſty. Theſe conſiderations induced me to reſolve to diſcuſs the queſtion in all its bearings, and for that purpoſe I read every thing written upon it, from the 16th century to the preſent day. I ſtudied and collated all treaties and conventions, all general laws and particular ſtatutes. I employed myſelf during eight months excluſively in the purſuit, and was reſolved to give the public at once an hiſtorical and philoſophical account of the ſubject. As a Third Part to a work already very extenſive, this publication would evidently have been too voluminous; I reſolved therefore to publiſh it ſeparately, eſpecially as I had at that time given up my intention of continuing the other work; and though I have been withholden from the execution of this plan, by the unſettled life which I have led ſince the beginning of the ſummer, I have by no means renounced it. I conceive that a work, ſuch as I have chalked out, and partly executed, would be uſeful and inſtructive on the continent, and very far from unimportant to the intereſts of Great Britain. I even dare to carry my hopes farther; and though I thankfully confeſs, that without the writings of Britiſh authors on the ſubject, I could never have obtained the knowledge of it which I now poſſeſs; yet I flatter myſelf that I ſhall be able to exhibit my ſubject in ſome particular points of view, which even for my maſters and inſtructors may have the charm of novelty at leaſt.

" I am now well pleaſed that I kept back the Chapter concerning the influence of the new Conſtitution of France on the internal welfare, the moral and ſocial relation of her inhabitants. For although I could at no time have written under the idea that France poſſeſſed any thing in the leaſt reſembling a Republican Conſtitution, yet I ſhould not eaſily have foreſeen in the autumn of 1801, that the deſpotiſm of the military government, then diſguiſed (however imperfectly) by ſome conſtitutional forms, would ſo ſoon break through all bounds, and ſhow itſelf to the world in all its naked deformity. All that Hauterive has ſaid about the accordance of Republican principles, with the wants and inclinations of civil ſociety, is now rendered perfectly ridiculous; but I am convinced that, in other points of view, this is a very ſerious and important ſubject, one of the moſt curious and intereſting, that can occupy the reſearches of the politician; and I will, ſooner or later, direct my feeble efforts towards it.

" In order that the Engliſh public, who have honoured my works with their attention, may receive ſome explanation of the abrupt and almoſt fragmental ſhape of the book you have tranſlated, and at the ſame time an aſſurance, that I ſhall not ceaſe to labour for the approbation of the worthy and enlightened among your countrymen, by future works, having for their object the intereſts of Europe and of England (they are the ſame) I ſhould eſteem it a favour if you would take any opportunity (were it even after my departure) to communicate to the public, in a few words, the moſt material part of what I have here taken the liberty of addreſſing to you. You will thereby complete my obligations, &c."

In

In reply to an intimation on the ſubject, we ſhall only ſay, that we have no partiality to any particular ſet of publiſhers, but have uſually mentioned thoſe of London, as moſt generally known. We can, however, have no objection to extend this notice to thoſe of other places.

The Poems mentioned by a correſpondent, who ſigns himſelf *an Admirer and Friend*, will certainly meet with due attention, when they come to hand.

We ſhould be much ſhocked at the ſtatement of *Cler-Lon*, were we not in the conſtant habit of finding the moſt oppoſite ſentiments, in companies ſuch as he deſcribes. The evils of the times are many, but deſpondence is a feeling, to which if we were very liable, we ſhould never have undertaken the Britiſh Critic at the time we did; namely, in the year 1793.

LITERARY INTELLIGENCE.

Mr. Woodhouſe, of *Caius College, Cambridge*, is printing at the Univerſity Preſs a work, entitled *Principles of Analytical Calculation*. The above gentleman is author of ſome valuable papers in the Philoſophical Tranſactions.

The *Rev. E. Nares*, author of the book, entitled εἷς Θεὸς εἷς μεσίτης, on the Plurality of Worlds, is about to publiſh a ſet of plain, practical diſcourſes, written for a country congregation.

The ſecond volume of the much-improved edition of *Hutchins's Hiſtory of Glouceſterſhire*, will be publiſhed in a few weeks.

Another volume of the *Hiſtory of Leiceſterſhire*, by *Mr. Nichols*, will be ready in the ſpring.

The long-expected topographical account of *Surrey*, by *Manning*, is in great forwardneſs.

A new edition of *Mr. Ellis's Specimens* of Ancient *Engliſh Poetry*, is now in the preſs.

Mr. Hayley's Life of *Cowper*, will be publiſhed in a few days.

ERRATUM.

In our laſt, the price of Mr. Malcolm's work on London, ought to have been 1l. 11s. 6d. inſtead of 1l. 1s.

AN

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TO THE

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